

PENTECOSTAL HERALD

and WAY OF FAITH

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HOLD FAST THAT WHICH IS GOOD

By The Editor

WE are hearing much today of conservation and progress in the political and religious world. There is no doubt a happy medium between the ultra-conservative and the rabid progressive;—a middle-of-the-road position, which is safe and sane. It is entirely possible that the ultra-conservatist become a sort of idolater, a worshipper of the past, holding on to things simply because they are old; on the other hand, the progressive may move with unwarranted rapidity, discarding things, however good and useful they may be, simply because they are old and seizing upon untried things with enthusiasm simply because they are supposed to be new.

There is a very large class of people in the world whose false views of life, idleness, wastefulness and utter lack of stability of character or the development of any inward conditions that bring peace and satisfaction, are very eager for change. They are enthusiastic for something new. They have an idea that possibly the administration at Washington can bring about economic conditions so that the may continue to be idle spendthrifts and live in luxury. They have the false notion that Congress can pass laws that will make them thrifty, secure good incomes, give them rapid transit in fine automobiles, and make life a delight. Such people are mistaken. Many of this class become socialists. From this they go to communism. In Russia they got the notion that Bolshevism would inaugurate a sort of millennium. They concluded if they could kill the educated, slaughter the wealthy and turn Russia upside down, they would be a happy and prosperous people. They were progressives with a vengeance; but peace and happiness failed to come. You must make the tree good if you expect to gather good fruit from the branches.

We have people all about us making a great noise about the new age and the importance of adjustment to the new conditions with which we are surrounded. They go so far as to want a new Bible. It will not be too much to say that many of them have manufactured for themselves a new god. It is not an accident, but intentional, that I spell this new deity with a small "g." This god of modern creation does not deserve a capital letter. He has no more power than the ancient Baal who could send no fire from heaven. These progressives, eager for change, would give up everything that is old and has been loved and sought after in the past. With them, it is an easy matter to set aside the marriage vows, to even discard modesty and treat lightly all former views of the sacredness of virtue itself. These enthusiastic "modernists" boast much of their new knowledge, of the discoveries of modern science, of progressive ideals. First of all, they would tear down the existing standards, abolish law, and re-create social conditions. They have not been able to bring in the new idealism exactly. They will admit that they

are sailing on a troubled and stormy sea. They are quite sure there is an island on which they can land the race where all their idealism will be realized. We have come into a sort of French Revolution where everything that is old must be brought to the guillotine and after that we have had a general slaughter and enriched the soil with the blood of old things, they will be able to sprout and bring up out of it a brand new Utopian age. This sort of progression is not constructive, but destructive. It has the mob spirit in it, it wants to destroy; everything that is old must first be put out of the way in order that the new may be ushered in.

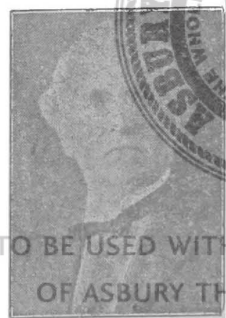
We are in danger that conservatism go to asleep upon the bed of satisfaction and ease and let opportunities pass by unimproved. There are some conservatives who will patiently plow and cultivate last year's cornstalks with a sort of hope that they will be able to gather from them another harvest of roasting ears, but they comfort themselves with the feeling that if they should not be able to put life into these old cornstalks and get the roasting ears, nevertheless their time is well spent and they are quite likely to become very angry if some one suggests that the old stalks should be turned under to fertilize the soil in order to the production of a new crop. The progressive is just as unwise and more dangerous who will lay off his coat, seize an axe with enthusiasm and chop down a good apple tree that has borne fruit for many years, and is full of promise for the future simply because it is old. The matter of great importance is that we shall learn to distinguish between last year's cornstalks and old orchards in good bearing.

Monthly Sermon.

REV. H. C. MORRISON.

THE DISEASE AND THE REMEDY.

Text: "Wherefore he is able also to save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for them." Heb. 7:25.



One of the saddest experiences of my boyhood was brought about by the long and serious illness of my grandfather who had taken me into his heart and home at the death of my parents, when I was little more than a babe, and whom I had learned to love devotedly. The sickness lasted through many months. The doctor came and went. There was much taking of medicines and many hopes and fears, but 'twas quite manifest that the old gentleman was all the while growing worse.

Finally, certain symptoms developed which revealed the fact that the doctor's diagnosis

had been wrong. He had been treating a perfectly healthy organ, while the diseased organ had been entirely neglected. The medicine had given no relief but had had a bad effect. Meanwhile, the system which might have rallied under proper treatment had been wasting away.

I recall the sad resigned look which settled in the dear old face when the facts were made known. It was too late to remedy the mistake. I remember I walked about the yard in agony of sorrow that the doctor had made a mistake which must prove fatal. In a few days my grandfather passed away.

One of the most important qualifications of a good physician is that he be able to make a correct diagnosis of the condition of his patient. The minister of the gospel is a physician of souls. He ought to be a careful, wise and accurate diagnostician of all spiritual diseases and needs of the people under his care.

I think it quite possible that a mistaken diagnosis of the present needs of the Church may have led to no little false practice which has brought no help and much hurt to the patient. It is quite possible that some ministers through this mistake have been giving their people doses of destructive criticism when they should have been giving them the Gospel of Christ, which is the power of God under salvation. Some have been passing out the new theology when they should have been administering Sinai, Calvary and Judgment Day. Because of inaccurate diagnosis they have been giving the people moving pictures when they really needed a mighty movement of the Holy Ghost. They have been compassing sea and land for entertainment when they ought to have been preaching mighty revival sermons. They have been giving feasts and having fun when the time and conditions called for fasting and prayer.

The times in which we are living thrust upon the mind of the minister some pertinent and fundamental questions, questions that every serious and thoughtful minister must answer with a good degree of satisfaction to himself that he may have firm foundations upon which to build the structure of his life work. These are the questions which belong to the diagnosis of the sickness of the soul:

- First: What is sin?
- Second: Where is it located?
- Third: What are the symptoms?
- Fourth: Is there a remedy?

These questions lie in the center of a wide field of thought and endless controversy. But honest men must face them and find answer that will equip them to face the facts that confront us in the world today, and offer to suffering humanity a guaranteed remedy for the evils that beset the race.

We learn from the Scriptures that sin is the transgression of the law. "To him that knoweth to do good, and doeth it not, to him it is sin." All unrighteousness is sin. Very well, here are sins of commission and sins of omission. All unrighteousness is wrongness.

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THE BURDEN OF THE LORD

Rev. G. W. Ridout, Corresponding Editor

I.



The prophets so often used this word "burden!" Isaiah cried out, "The burden of Moab," "The burden of Damascus," "The burden of Egypt," "The burden of the Valley of Vision." Zachariah cried: "The burden of the word of the Lord."

To the ancient prophets their messages and sermons and deliverances were "burdens." No soft-sounding rhetoric for them; no pleasing essays on moral themes. They had burning within them the sacred fire and their deliverances were thunderbolts; their messages were tuned to: "Thus saith the Lord." Hear Jeremiah as he cries out: "His word was in mine heart as a burning fire shut up in my bones." He couldn't help preaching, he cried out: "The Lord is with me as a mighty terrible one."

In this we get the secret of the prophet's power, and here also we catch the right idea of preaching the gospel to a sinning and rebellious age. Too much of our preaching is without passion and without fire. We are not stirred ourselves and we don't stir anybody else.

In this connection and with this thought of the burden of the word of the Lord let me put in here that story which can bear repetition of that mighty preacher of early Methodism, Dr. Charles Pitman.

"While traveling as the agent of Dickson College, he went to a camp meeting town in the State of Delaware. He reached the place a little after noon, and when he got where he could speak with the presiding elder, who had charge of the meeting, he said to him: 'Brother, I have a message from God to deliver to this people, and I cannot get away from it, and if you will let me preach this afternoon, as my duties call me away from this place tomorrow, I will deliver it in the name of God.' The elder replied, saying: 'Another brother has been engaged to preach this afternoon, but if you can arrange it with him to come in at another time, I shall be happy to have you preach.' The arrangement was satisfactorily made by Dr. Pitman to preach that afternoon.

"As the preachers were gathering on the stand, and the people assembling for that afternoon's service, it was observed that the clouds in the heavens had been rolling together, and by the time the introductory services were to commence, there were ominous and threatening indications of a severe thunderstorm approaching the encampment. Mr. Pitman arose to announce his first hymn. The sky was soon so overspread with the blackness of the approaching tempest that he could hardly see to read his hymn. The people had heard of Dr. Pitman's arrival, and of his intention to preach, and were out en masse, but were much agitated by the threatening aspect of the clouds. When he knelt to pray, the fierce lightnings flashed across the sky, and the loud booming thunders were rolling up their husky voices in mid heaven. Undaunted amid this threatening scene, and unterrified with all the frowning aspects and angry premonitions that surrounded him, Dr. Pitman knelt before the God of the universe, who he knew could command the storm, and hold the raging winds in check, and prayed in familiar intercourse, and with holy boldness: 'O Lord God Almighty, Thou who hast sent me to preach to this people, hold back these threatening clouds for one hour, while we go on with this

service in Thy name, and let us not be disturbed by the impending storm, but let Thy presence descend on both preacher and people, and let great good be accomplished this day by the preaching of Thy Word in the salvation of souls."

"This petition was thrice repeated, and each time with greater earnestness and fervor. It seemed as one said, 'That is a bold request, a strong venture on God.' Some skeptical person questioned his faith, as to whether the petition would be granted; failure seemed largely to preponderate against it; but there were those in the congregation, who, after he had offered that prayer and announced his text, took out their watches and marked the time. The preacher, thoroughly selfpossessed and unmoved by all the threatening aspects that overshadowed him, preached with great power; never did the Lord more signally help him and own the effort of his servant. The hour passed; some said the sermon exceeded it by ten minutes, others that it closed almost to the minute, and at its close it was difficult to account which had produced the greater effect, the answer to his prayer so signally made known to both saint and sinner, or the preacher. God was in both. 'And now,' said the preacher, as he closed his sermon, 'go to your tents and fall down before God and thank him for this glorious privilege we have enjoyed together.' The congregation repaired to their tents, and the ministers followed. Mr. Pitman was the last to leave the stand, and as he retired to a tent near-by the lightnings began to flash, and the pent-up thunders rolled in fearful omens over the encampment; the rain descended almost in a deluge; men stood aghast, women trembled, and thought the day of doom was upon them. Sinners fell to the earth under the power of the convicting Spirit, and the presence of the Lord rested on the multitudes that gathered in the tents; and during the afternoon, from careful computation, it was estimated that over 500 souls were converted. And so great was the spiritual influence that prevailed in the place that the meeting ran on far into the hours of the night."

My brothers, why can't we have something like that happen in the camps of 1941? Are the preachers burdened down with the burden of the Lord as Pitman was?

II.

We were having morning family prayers in a missionary home in Coroico, Bolivia, and the reading in the Spanish Bible was Deuteronomy nine. It is a great chapter on agonizing, sacrificial intercession. Oh, for some more of its kind on the mission field as well as in the home land! I wonder if part of our failing in doing God's work is not due to our lack of intercessory prayer! Moses, face to face with the "sin" of the people, says: "I took your sin, the calf which ye had made, and burnt it with fire and stamped it and ground it very small." . . . "I fell down before the Lord forty days and forty nights. I did neither eat bread, nor drink water because of all your sins which ye sinned." Moses was the intercessor burdened with the sins of the people and confessing their sins to God and pleading with God for the sinning people. Somebody must get burdened for the sins of the people because the people are not concerned about it very much themselves. I think now again of that story of General William Booth when an old man, one night he could not rest or sleep. About midnight his son Bramwell entered his room to find the old warrior walking the floor and

when Bramwell asked him why he was not asleep he said: "The sins of the people, the sins of the people! What are the people going to do about their sins?" Booth had the burden of the Lord!

III.

I suppose the greatest intercessors recorded in the Bible were Abraham, Moses, Daniel and the Lord Jesus.

1. Abraham pleading for Sodom and Gomorrah. Gen. 18:23-33.

2. Moses pleading for the people of Israel over the sin of the golden calf. Exodus 32.

3. Daniel Chapter 9:3: "I set my face unto the Lord God to seek by prayer and supplication with fasting and sackcloth and ashes, and I prayed unto the Lord my God and made my confession." Chapter 10:2, 3: "In those days I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled."

The intercessions of our Lord frequently took place before day; sometimes all night he was in prayer in the mountain, and the recorded prayer of John seventeen is a model for us all in intercessory prayer.

Prayer takes time, and more time, and the reason we fail so often is that we do not hold on praying till something happens. We pray a few times for a certain objective and then get tired and we give up. We lack the faith and expectancy of prayer and its perseverance.

IV.

Hoover, of Chile, told me the story of the revival at Valparaiso in 1907. They were praying nearly two years before it broke. Thousands were saved. The Korean Revival took months of praying. The missionaries of Pingyang started to pray every day at noon. A missionary said: "After we had prayed for about a month a brother proposed that we stop the prayer meeting, saying, 'We have been praying now for a month and nothing unusual has happened. We are spending a lot of time. I don't think we are justified. Let us go on with our work as usual, and each pray at home as he finds it convenient.' The proposal seemed plausible. The majority of us, however, decided that, instead of discontinuing the prayer meeting we would give more time to prayer, not less. With that in view, we changed the hour from noon to four o'clock; we were then free to pray until supper time, if we wished. We kept to it, until at last, after months of waiting the answer came." This revival was the most wonderful of all revivals in the Orient and, as a result, about fifty thousand souls were added to the church. Both the Methodist and Presbyterian churches were multiplied three hundred per cent.

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IN THE SECRET PLACE

Rev. J. C. McPheeters, D. D.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psalm 91:1.



The lengthening shadow of the mountain brings relief from the heat of the sun at the close of a summer day. A blanket of cloud with its shifting shade upon the earth brings momentary relief to the foot-sore travelers on the desert. As the children of Israel journeyed through the wilderness they became weary and discouraged with the long journey. They tasted bitter waters at Marah, "and the people murmured against Moses, saying, What shall we drink?" Following their experience with the bitter waters we read: "And they came to Elim, where were twelve wells of water, and three score and ten palm trees: and they encamped there by the waters." The shade of the palms and the cooling waters from the twelve wells refreshed their spirits for the future of the journey.

God uses the shadow as a figure of his protecting care. The shadow of the spreading green tree cannot be enjoyed at a distance. The shadow benefits those who draw near. God says: "Draw nigh to God and he will draw nigh to you."

Where are the secret places of the Lord? We will not expect to find any comfortable shade trees on the drifting sands of a burning desert. The Israelites found the shade of the ten palm trees beside the twelve springs of water. You will not find the secret place of the Lord amid the barren sand dunes of worldliness, nor the swampy morasses of vice. You will not find it in the froth and foam of gaities, of society, nor amid the luxuries of wealth, nor amid the dizzy heights of high ambition.

Where is the place so sacred as the innermost precincts of the Christian home? God founded the home on the earth as his first institution. It forms the world's greatest bulwark against wreckage and ruin. It is the world's greatest kindergarten, grammar school, high school, college and university. All substitutes for the home have proven to be failures. There is nothing that can take the place of a mother's love and a father's counsel. Most of the world's great men point to the home as the beginning of their greatness. The children nurtured in the atmosphere of a Christian home go out to bless the world. The great lawyers, doctors, authors, statesmen, and captains of industry, who come from such homes in America would make a good sized army. These men have never forgotten the fountains which nourished their youth. These fountains were eternal streams which touched their souls. Home to them was a secret place of the Most High. Some of them have fallen short in building such homes as nourished their youth, but they still bless God for the old-fashioned home with its holy sanctity, and often breathe a prayer that the more modern home might more nearly approach that sacred piety found in the home of yesterday.

There are vile and unscrupulous enemies today who would rend the veil that shields the sanctity of the home. They would substitute companionate marriage for the holy union ordained of God. They would drive away modesty and chastity, and enthroned vice and lewdness. They would feed the youth of our homes upon the sewage of obscene literature. These men with lecherous minds, which carry the poison of asps, idolize crime and vice, and frown upon righteousness. They laugh and revel at broken hearts and spoiled characters. Their standards are lower than that of the brutes. The

cry of mothers over the shame of their daughters makes no appeal to them. Their hearts are of stone, and their consciences have been seared as with a hot iron.

The most sacred treasure we have to guard is the sanctity of the home. It is the taproot of our national institutions. Destroy the sanctity of the home, and education becomes demoralized, religion becomes hypocritical, and the State becomes bankrupt. Men have spilt their blood upon battlefields to protect the sanctity of their homes. The price they paid was none too dear nor too great, for if we lose our homes we have lost everything. When the time comes that red-blooded men are too cowardly to stand out in the open in defense of the sanctity of the home, the judgments of the Almighty begin to fall upon that people.

The tabernacle of God is a haven of refuge for weary souls. David said: "I was glad when they said unto me, Let us go into the house of the Lord." Who are they who journey to the house of God on the Sabbath morning? Some are sad, and have burdens grievous to bear. They would take their burdens to the Lord, and leave them there. Some are joyous and happy, and go to seek more of the joy that is eternal.

It was in such a secret place that Isaiah saw "the Lord sitting upon a throne, high and lifted up, and his train filled the temple. And above it stood the seraphim; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: and the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of Hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin is purged. Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

John Wesley's prayer room was the throne of his power. Think what has come forth from that little prayer room! The great Methodist Church, girdling the globe with her twelve millions of members, her magnificent church buildings, her great colleges and universities, her hundreds of periodicals, and scores of publishing houses, her great hospitals, and thousands of other institutions for the uplift of the race had their beginnings back in that little prayer room. John Wesley said: "The world is my parish," and when he prayed in that little room it was with a world vision. The great spiritual movements of the world have been born in closets of prayer. Before Jesus chose his disciples he prayed all night. It was his custom to arise a great while before day, and go alone in prayer. The victory of the cross was first won in the Garden of Gethsemane.

Saul was stricken on the way to Damascus. He was led into the city blind and helpless. When God commanded Ananias to go and speak to Saul, he said to him: "Behold, he prayeth." These words indicate the attention God gives to prayer. The great God who runs this universe must pause and give attention when a man really prays.

Another secret place is the Valley of Meditation. The Psalmist said: "He leadeth me beside the still waters." Here is the dreamland of the soul. Here imagination takes the wings of the morning, and flies unto the ut-

termost parts of the earth. It sweeps the heavens, and runs the gamut of the bygone ages. The millenniums of the past look down upon the soul through the dizzy crags of the mountains.

In the book of Genesis we find these words concerning Isaac: "And Isaac went out to meditate in the field." Here Isaac found the secret place of the Lord, as the golden sunset spanned the western sky, and the lengthening shadows of the evening crept over the earth.

They who go to the place of meditation may with profit take with them a book. To the making of books there is no end. Some are good, some are indifferent, and some are bad. Only a good book will be the companion beside the still waters. But there is an old, old Book which is the best of them all. Good books have come and gone, and their authors have died and have long since been forgotten. But the old Book that we speak of is the Book of the Ages. The corrosions of time have been unable to efface its pages. The grim monster of death has not been able to vanquish its author. The enemies of the Bible have only multiplied it with their opposition. Dying soldiers upon the battlefield have stained its promises with their blood. The sick and the despondent have pondered its pages, and have found strength in the midst of weakness. The strong have tarried with this old Book, and have found still more strength. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

Another secret place of the Lord is at the grave, in the presence of death. Profound emotions move us here, hitherto unknown to the soul. The waters are deeper than we can fathom. In our helplessness we cry unto the Lord. The Psalmist said: "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplication."

We will come to this secret place as we say farewell to our loved ones. But at last we ourselves shall descend into this valley. None can know the blessedness of the sweet fellowship with God in this hour but those who have descended into the valley in triumph. What worth will be houses and lands, and stocks and bonds in such an hour? The soul must leave everything behind. Not even this mortal body can accompany the soul down the shadowy trail. All earthly friends must say good-bye as the descent begins. They fain would help us down, but they cannot. Their arms are too short. Their strength is too frail. Oh, to know the secret of the Lord in such an hour! "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." We should take note of this word "abide." The secret places of the Most High are found in the things that abide. The home may become only a temporary parking place for the change of raiment and the eating of food. Fast living and fast lives crowd out the sanctity of the home. The home, instead of becoming the secret place of the Lord, may become only a way station on the road to ruin. Men may join the church for mere sentiment or for purely worldly motives, and never know anything about the church as a secret place of the Lord. To such persons the church is little more than a club or a lodge. The great spiritual secrets of the church are hid to them. Men may chant well written prayers,

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THE JEWISH SITUATION

Rev. John F. Harvey.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."
—Romans 10:1.



THE Jew has been often designated, and rightly so, as the miracle of the ages. His origin was a miracle. His history has been a series of miracles. His continued existence upon the earth is a miracle. Driven from his land, hated, maligned, and persecuted wherever he goes, he yet lives on, the child of an undying race.

The Jew has been the object of divine care. Otherwise his race would have been annihilated long ago. Wanted by no nation he has gone to all nations. His weary, wandering feet have found rest nowhere. How literally have the words of Moses, the great law giver of Israel, been fulfilled. He warned these children of Abraham that continued disobedience on their part, would result in their world-wide dispersion. He said: "And the Lord shall scatter thee among all peoples, from one end of the earth even unto the other; . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and thou shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it were morning! for the fear of thine heart where-with thou shalt fear, and for the sight of thine eyes which thou shalt see." (Deut. 28:64-67).

Spoken nearly four thousand years ago, no words could better describe the plight of the Jew through the centuries even to the present day. Yet, though bowed down always under indescribable Gentile antagonism and suffering the children of Israel have not only survived, but increased in numbers and strength. Verily, theirs is an indestructible race.

The Jew is here. He has been here for a long time. There is no adequate explanation for his presence and his continued existence under every effort to annihilate him than to confess that he is the creature of divine destiny. There is no way to understand the Jew apart from the revelations which God has given of him in the Holy Scriptures. The key to proper understanding of the Bible, and to God's purposes and plans for the redemption of the world, is the Jew.

The Jewish problem, like the Jew, is with us today. Jacob is in trouble. From the day when he deceived his father, Isaac, and his brother, Esau, Jacob has been in trouble more or less. His worst time is yet in a future day designated by the Scriptures as the "time of Jacob's trouble." (Jer. 30:7). But never has the problem of the Jew been more prominently before the nations, or more exasperating to the Gentile nations than it is today.

In the light of the Holy Scriptures this situation is most significant. The Jew speaks of God. In the olden days he spoke of the coming One, the Son of David of the seed of Abraham. Today the Jewish situation speaks of another coming of him whom the Jews took with wicked hands and slew. (Acts 2:23). Some one has called the Jew "The barometer of God, the silent spokesman of the coming ages." He who would be informed as to the movements of God in connection with his redemptive plans, should watch the movements of the Jew.

In the old dispensation God dealt with and through the Jew. He dealt with Gentile nations only as they were related to his plans

for and through the Jew. In the present dispensation of grace God is dealing with the Gentiles. This present world-period is known in the Scriptures as the "times of the Gentiles." (Luke 21:24). During that part of the Gentile times since Pentecost, God is visiting the Gentiles "to take out of them a people for his name." (Acts 15:14). This people, Gentile believers on Christ Jesus, together with Jews who also believe on him, constitute the Church, the Body of Christ. We shall refer to this again. When the Holy Spirit has completed his work of forming the Body of Christ, the Church will be translated, or caught up to meet the Lord in the air, and so shall ever be with the Lord. (1 Thess. 4:16, 17). After that, we are told that Jesus will come to the earth "and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and will set it up." (Acts 15:15, 16).

Now when the "times of the Gentiles" are drawing near to their end (Luke 21:24) the Jew will come once more into prominence. He will attract the attention of the world. He will be a vexing problem to the nations. There will be a revival of Jewish hate and persecution. Palestine, the land of the Jew, will be settled and the towns and cities rebuilt by these returning wanderers. This will be done "even in troublous times." (Dan. 9:25). These things are what may be expected as the coming of the Lord Jesus Christ draws near. And this is exactly what we see in the world and Jewish situation today, as every intelligent person knows. The movement of the Jews to Palestine, the work of rehabilitation there, is common knowledge, as is also the fact of the fierce fires of persecution that are burning in many parts of the world. Anti-Semitism, or hatred of the Jewish race, is increasing in intensity. The "eagle nests," the Jewish homes in Gentile nations are being "stirred up" (Deut. 32:11) forcing these sons of Jacob to turn their weary, wandering feet toward the land of Abraham. It is all very significant and interesting to the Bible student. Our space does not admit of extended discussion of the varied and interesting phases of the present-day Jewish situation. Our desire is to be suggestive in a way that may prove an incentive to a more diligent study of the wonderful Word of God, and, like the noble Bereans, to "search the Scriptures daily, whether these things be so." (Acts 17:11). The Christian Bible student should read the newspaper reports of world events, but these reports should be read alongside of the inspired revelations of the Holy Scriptures. The headlines of the newspapers today are a significant commentary on Bible prophecy. To neglect, or ignore the daily happenings among the nations is to rob ourselves of the aid they can give to a better understanding of God's Holy Word.

The attention of the world today is focused upon the Jew. It has been increasingly so ever since the World War when England was given a mandate over Palestine, and the land of Abraham was opened to Jewish colonization. Then the present Jewish persecution has attracted the attention of the world to this long suffering people. It would seem that the God of Israel, who moves in, to us, strange ways his wonders to perform, is about to begin to deal once more in a specific way with his ancient people. The Apostle Paul makes it very clear that, during this age of grace while the Church, the Body of Christ, is being formed, God has not forgotten or cast away his people. (Rom. 11:1, 2). Though he has caused them to be driven from their land, and scattered among all nations, he still has his eye upon them. While he has not spoken to them as a nation by oracle or prophet, for many centuries, yet he has

preserved them in the midst of every effort to exterminate them.

As the time draws near for the completion of the Church, and the ending of the "times of the Gentiles," we may expect to see the Jew brought to the forefront. God is not yet done with him. No one can intelligently read the Old Testament Scriptures without admitting that much that God has caused to be written there concerning the Jew, *has not yet been fulfilled*. God alone knows the day and the hour when the Church will have been completed, and the "times of the Gentiles" end, yet there are indications in world developments, especially as they are related to the Jew, that seem to point to a time not far distant when all things which are written shall be fulfilled. (Luke 21:22).

Speaking to his disciples the Lord Jesus said: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." (Luke 21:28). He illustrated this by his parable of the "fig tree." It is a well known fact that the fig tree is a symbol of Israel. Through the prophet Joel God said: "He hath laid my vine waste, and barked my fig tree." (Joel 1:7). In explanation of the symbol of the fig tree, the Lord Jesus said: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:30, 31).

There is such a wealth of Scriptural material on the Jewish question, and such startling developments among the nations today that indicate that the time is near at hand when the prophecies concerning them will be fulfilled, that it is a strong temptation to go beyond the limits of our space in discussing them. But we must forbear except to call attention to one thing which, if and when it develops, will be of great prophetic significance.

We have reference to the Jewish situation in Palestine under the British mandate, and the attitude of Mussolini (little noticed as yet), toward Palestine. There is no doubt that Il Duce is casting envious eyes upon the land of Abraham. The troubles in Palestine under the British mandate are giving England a severe headache. Doubtless England would be glad to be rid of the whole perplexing problem. It is in the realm of possibility, and, we might say, probability, that an arrangement may be made between London and Rome whereby the control of Palestine will be shifted from Great Britain to the revived Roman Empire under Mussolini or his successor. This may be done to insure Great Britain continued control of the Mediterranean Sea. If and when this occurs it will be a most significant prophetic fact. According to the prophetic Word Palestine will be under the control of the Roman Empire as the "times of the Gentiles" end and the coming of the Lord draws near. We would suggest that Bible students watch for such a development between London and Rome.

In conclusion let us briefly consider the question of the attitude of the Church and of the individual born-again Christian toward the Jews. Christian duty as well as Christian privilege relative to the Jews is made clear in the Word of God. While the judgment of God has been upon the Jews for their sins and the rejection of his Son, yet God has not delegated to men, much less to Christian men, the work of punishing the Jews. Hatred of the Jew because he is a Jew, has no place in the life of a Christian. Christians are to love, labor and pray for the salvation of all men irrespective of na-

tionality.

Before he went away the Lord Jesus commanded his Church to go into all the world and preach his gospel to every creature. That is still the obligation resting upon the Church. That ought to settle the question of

anti-Semitism, or any other question of hatred of people, be they Jew or Gentile, so far as the Christian is concerned. The duty is enjoined upon Christians to "Pray for the peace of Jerusalem," and the promise is. "They shall prosper that love thee." (Psalm

122:6). The Apostle Paul expressed the Christian attitude toward the Jew when he said: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Romans 10:1).

THE ONE THING NEEDFUL

Mrs. H. C. Morrison.



HY should there be such diversities of opinions as to what is the true and right way in matters religious? It is the devil's prerogative to get people muddled on the essentials of religion, to divert their attention from the "one thing needful," and get them to searching after that which cannot save the soul.

Paul, in writing to the Corinthians I, 3:11, tells them, "For other foundation can no man lay than that is laid, which is Jesus Christ." When people have not the true experience of salvation in their hearts it is very easy for them to be led away into erroneous ideas of salvation, and be ready to fall in with every ism that chances to come their way. If Christ is the true foundation, then we are not safe only as we build upon him. If our building is of wood, hay, stubble, when it is revealed by fire it will not stand the test.

In a matter that is as important, and that means so much to us as the question of eternal life, it seems we would search the Scriptures night and day to see if we are traveling the right way. It is a weakness of humanity to want that which is tangible, that which can be paraded before men, and in which the "I" of carnality is master of ceremonies. The same writer to the Corinthians warned them by saying, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God."

We get very smart sometimes and think we can improve upon the Lord's plan of salvation. In these latter days we find men who have decided that we do not need the convicting power of the Spirit upon the hearts of sinful men. We do not need to repent of sin, nor come to an altar of prayer in contrition for our sins. We can grow up into Christianity, and all we need is to step out of the Sunday school into the Church, when we become full-fledged Christians. But what are we to do with those sins which blackened our souls? What disposition can be made of the guilty past, and what can change the heart of stone into a heart of flesh? If it is true that sin cannot enter heaven we must get rid of it somewhere between this world and the world to come. If we cannot atone for our own sins who is to take them away? Surely salvation is of the Lord, and no man cometh unto the Father but by Jesus Christ, the sinless One, who tasted death for every man.

It is true we can improve our methods of Sunday school teaching, we can devise better ways to conduct meetings in our Epworth Leagues, etc., but when it comes to the saving of the soul there is none other Name given among men whereby we must be saved, but the blessed Redeemer who came to redeem us from all iniquity, and to purify us unto himself a peculiar people, zealous of good works. Without the shedding of blood there is no remission of sins, yet we find those who are strangers to this blood-bought salvation saying that we can train up children in the way they should go, and conversion is not necessary for them.

You may take all the modern theories and notions of the present time, no matter who hatches them out, and we can knock them all into smithereens with that one passage of Scripture spoken by our blessed Master, "Ye

must be born again." We need to remember that the "kingdom of God is not in word, but in power." When we decide that the inventions and plans of men can take the place of God's Spirit, we are left to disappointment, and in the end, despair. No, the truth is, the farther we get from spiritual things ourselves, the more we are inclined to resort to human means to save from sin. The old-time way is the only way—repentance and faith in the blood of Jesus Christ, which brings a conscious knowledge of sins forgiven, and that peace which passeth all understanding. If the love of God is shed abroad in our hearts by the Holy Spirit we will love what God loves and hate what God hates. His service will be our chief delight, and it will be easy to love him supremely and our neighbor as ourself. Nothing short of this can meet the divine requirement as contained in the first and greatest commandment. God help us to steer clear of the man-made schemes of salvation and cling to the cross of Jesus, by which we are crucified unto the world and the world is crucified unto us. "I am the way, the truth, and the life. No man cometh unto the Father but by me." Let us seek the only true way of salvation.

The Messenger With Beautiful Feet.

A. W. BALLINGER.



IN the book of Isaiah, fifty-second chapter and seventh verse, we find these words: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that sayeth unto Zion, Thy God reigneth."

In order to get a right understanding of this scripture we should think of ourselves as lost in the mountains where wild beasts and pitfalls abound; lost, bewildered, hungry and starving, with none to protect, help or deliver us; when suddenly, upon the mountains, there appears one who is out seeking us, carrying in his hands water and food, "one who is mighty to save and strong to deliver."

How beautiful would be the feet of such a messenger! How we would run to meet him and listen to his "good tidings of good and salvation!" Clasp the strong hand of such a friend we would say, "We trust you. Lead us back home where anxious friends are waiting our coming." How glad we should be that when lost and straying, starving and dying on the mountain of sin and destruction, God sent his own Son, his only Son, to "seek and to save that which was lost" until he found us and saved us.

Let us think of the "messenger with beautiful feet." He saw our need and came to our help "when there was no eye to pity and no arm to save." He came from a far country, left "all the glory he had with the Father before the world was." It is a great mystery which mortal mind cannot understand. Even the angels could not understand it, for "spiritual things are spiritually discerned."

Here is the story, the promise given of a Savior who should save his people from their

sins. In the fullness of time he came as prophesied and promised. The steps are these: The immaculate conception, the virgin birth, the song of the angels, the coming of the Wise Men, the flight into Egypt, the return to Nazareth, the journey to Jerusalem, the visit to the temple, "sitting in the midst of the doctors, both hearing them and asking them questions." Then the return to Nazareth, followed by years of obscurity and work in the carpenter shop, along with Joseph; then the baptism by John; the temptation in the wilderness, followed by three years of ministry; then the betrayal, the crucifixion, the burial, the resurrection, the many days and meetings with his friends, the great commission and his final ascension from Mount Olivet, leaving the promise of his return. "Even so, come, Lord Jesus." We are waiting for your pierced feet to stand again on Mount Olivet.

The last and great commission was, "Go ye into all the world, and preach my gospel to every creature," with the promise of his presence even unto the end of the world. How can one of his messengers substitute man-made theories for the gospel God called him to preach? Or how can the Church put first things last, or last things first? The real work of the Church is to save souls; to lead men and women and children into a Christian experience; then all these other things will follow.

Let us look at Jesus as he walked among men, weary and footsore from constant travel from place to place. Only once did he ride and that, was when he rode into Jerusalem amid the shouting of the multitude and the singing of the children. Always on foot, we see the heavenly messenger going from place to place on errands of mercy and love; and when his life's journey was ended, they drove cruel nails into his feet. Many count it a great honor to kiss the hand of the Pope or the toe of St. Peter, in Rome, but oh, some day, to kiss the wounded hands and scarred feet of him who bore our sins on the cruel tree. I wonder if we shall know him by the prints of the nails in his hands and feet?

The Little Boy and the Water Faucet.

E. WAYNE STAHL.

The memory of that Sunday is beautiful and holy. I refer to a day less than two weeks ago, when I filled the pulpit of a young minister in a near-by city. He was absent in order to attend a wedding, his own. (How appropriate it would be for him to take for the text of his sermon the first Sunday after coming back, "Behold the bridegroom cometh!")

I preached, on that Sabbath just nine days past. O, the blessed fellowship and joyous freedom I felt in the presence of those precious people in my congregation! With the exception of two or three, I had never met one of them before. Yet I felt as truly acquainted with them as though I had known them all my life. For we all knew God the Father and Jesus Christ whom God hath sent. One in the bliss of possessing eternal life, we were "joined in heart," heirs together of the grace of life. We knew each other because we knew God.

I was royally entertained in the home of two members of my morning audience. While

(Continued on page 9)

ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

The Florida Camp Meeting.

A number of inquiries are coming in regarding the Florida camp meeting to be held the second and third Sundays in February, and several people have responded with donations.

If you cannot donate \$100 toward the building of the tabernacle and thus secure a lot, send whatever contribution you can. If you would like to pledge \$100 and make it in one, two, or three payments, send your first payment now and indicate your desire to have a lot and we shall save it for you.

Dr. Morrison will be the main preacher for the camp and we are hoping to have some other outstanding evangelist and a prominent bishop of the Methodist Church who is noted for his evangelistic and spiritual power. Further announcements will be made later.

The camp ground is located on the Manatee Road, half way between Bradenton and Sarasota. The Manatee Road runs north and south from Manatee at the junction of the highway leading from Tampa into Bradenton. Manatee is a suburb of Bradenton. One can turn south in the town of Manatee and be on the direct route to the camp or he can go through Bradenton and take the Tamiami Trail to Sarasota. About three miles south of Bradenton he should turn to the left, or east, to cross over to the Manatee-Sarasota Road, which runs by the John Wesley Park Camp Ground.

Write to us. We do not have cabin accommodations, but do have plenty of trailer space. Cabins are available in Sarasota, Bradenton, and at three different points on the highway between Sarasota and Bradenton. Parking space for trailers will be ready by December 1, with electricity and good water. Make your plans to come by and visit the camp.

Don't forget to send your offering immediately as we expect to begin work on the tabernacle the first week in December. Make your check payable to Z. T. Johnson, Treasurer. Mail it to me at Wilmore, Ky.

Yours in his service,

Z. T. JOHNSON.

The Christ and a Better World.

BY WILBER O. ALLEN, A.M., B.D.

X.

THE METHOD OF BRINGING IN THE KINGDOM.



We are taught to pray, "Thy kingdom come." When will it come? How will it come? What are the signs of its coming, that we may discern its approach?

These are questions on which men of recognized scholarship and undoubted piety disagree so radically that the utmost humility becomes any one who may presume to attempt an answer.

We believe the important question is not one of time or of the signs, but of method: How is the kingdom to come? If we rightly answer this, there will be no room to doubt our part in it.

1. By Natural Growth.

In answering the question of method two extreme positions have been taken, each of which contains a serious error. One is that since the kingdom is already here, all that remains is for it to develop and expand until it has displaced all the forces of evil. The

ASBURY RADIO PROGRAM.

Sunday Morning—7:30—8:00—Old-Fashioned Gospel Hour.

Saturday Morning—6:00—6:30—Special Gospel Hour.

Monday through Friday—6:00—6:15—Variety religious programs.

These programs are heard over WHAS, 820 on your dial.

LISTEN—PRAY—WRITE US.

J. Byron Crouse, Radio Director, Wilmore, Ky.

church is the kingdom, and the method is by religious education and social reform. This seems to be the position of Roman Catholicism, and much the larger portion of Protestantism is committed to it. It is consistent with the theory of naturalistic evolution, which greatly adds to its prestige. But wherever and whenever it is relied on, its inefficiency is manifest, and the cause makes no progress. Without the inbreathing of the Holy Spirit the children of the bride of Christ are still-born. Galvanic power may produce physical contortions which may be mistaken for signs of life, but they remain cold and lifeless. They do not grow, they do not thrive, and if they are not buried they become a stench in the nostrils of men. Then the church meets a temptation; untrue to her husband, she commits adultery with the world. She falls into the arms of antichrist, and leans upon secular power. She decks herself in the apparel of material wealth, and dances with clubs and secret orders, and sips the wine of unholy pleasures. By these alliances she may bear children, whose achievements are extolled abroad. They bring her wealth, they erect grand cathedrals, they build hospitals and schools and asylums at home and in foreign lands. They may astonish with their worldly wisdom and brilliant genius. By them the mother achieves social standing and wide repute, and her love affairs are shamelessly announced in the daily news. Thus she may prosper for a time; but in the end her iniquities take hold on her, and she is cast off by her lovers on whom she leaned for support. Thus it was in Europe at the close of the Middle Ages; thus it is in Russia today; thus in Spain and South America; and thus seems to be the fate to which she is coming in the German Reich. And who that sees with discerning eyes can fail to note the loss of prestige and influence that has come to the Protestant churches of America in the last two decades? To this end must the church inevitably come if she tries to set up the kingdom in the earth by the method of natural growth and expansion without the supernatural power of the Holy Spirit.

2. By Miraculous Interposition.

The other extreme view is that when God has chosen his elect out of the world, the gospel will be proven to have no effect on all whom he passes by. Prior to the coming of the Lord the apostasy is to be so complete that no truly saved person will have any ecclesiastical recognition, while the humblest Christians will find their lot exceedingly trying. Then in God's own chosen time the saints that remain will be caught up in a rapture, and the whole world will be given over to the dominion of the antichrist, and for a period of three and a half years there will be a reign of terror such as has never been known. Such a tribulation will come upon both Jews and nominal Christians all over the world that in their distress an innumerable multitude will cry for deliverance

and will repent of their sins and their rejection of Christ. Then the Lord and his saints will descend into the earth in a blaze of glory, and by a display of supernatural might and terror he will destroy the kingdom of antichrist, bind Satan in chains, restore the Jewish nation to favor, take his seat on the throne of David in Jerusalem, and establish a Jewish empire over the Gentile nations which will hold a complete sway over the world for a thousand years. The resurrected saints will share the throne with their Lord, but the government of the world which had no share in the first resurrection will be committed to the natural seed of Abraham. The Jewish temple will be rebuilt and daily sacrifices will again be offered at its altars. The Mosaic Law will be the statutes of the kingdom, and a wonderful era of peace and prosperity will result. There will be such longevity that anyone who dies at the age of a hundred years will be considered an infant. All efforts at social reconstruction before the coming of the Lord are futile, and indeed are manifestations of the spirit of apostasy.

3. By a Spiritual Triumph.

Somewhere between these extremes we must seek a sane understanding of God's method of bringing in the kingdom. It is God's purpose to do the work through the agency of a Spirit-filled church. "It is your Father's good pleasure to give you the kingdom." But "apart from me ye can do nothing." "Repentance and remission of sins should be preached among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye at Jerusalem until ye be endued with power from on high." (Luke 24:47-49; cf. John 15:26f). How slow the church has been in learning that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4f. cf. Eph. 6:12).

What is most difficult for the human mind to entertain is that righteousness should overcome unrighteousness by only a passive resistance, that love should conquer hatred by becoming its victim, that the meek should inherit the earth, that the wicked should be exterminated by the death of the saints. Peter speaks our mind as he rebukes the Lord, "Be it far from thee, Lord, this shall not be unto thee." Yet history confirms the wisdom of Jesus' method, for the kingdom has always spread more rapidly under the fire of persecution than when it has summoned the arm of flesh to support its cause. The cure for tyranny, oppression, dishonesty, graft, extortion, and corporate greed is to be found in a public conscience begotten by the inbreathing of the Spirit of Christ. How diametrically opposed is this to the Marxian program.

The struggle to maintain and propagate the kingdom against so many hostile forces deserves a fuller discussion. The birds are ever ready to devour the seed on the trodden wayside. The fierce heat of temptation scorches the tender plant that can find no root in the rock subsoil. Worldly cares and deceitful riches choke out that which escapes these vicissitudes. And worst of all, what promised a fruitful harvest proves to be largely tares enemy sown. (Those who are invited to the wedding feast insult the

king by offering the flimsiest excuses. Instead of rendering the fruits the husbandmen maltreat the servants and kill the heir. The wicked and slothful servant buries his lord's money and then impeaches his character. The foolish virgins find they have no oil when the bridegroom comes. The steward who has charge of the household is a glutton and drunkard who beats his fellow servants. The self-righteous brother is angry because the returning prodigal is welcomed home). Can a society filled and dominated with these adverse elements be subdued by love alone,—unaided, openhearted, simple, suffering, self-sacrificing love? Yes, for the love that is begotten of God is omnipotent. No social organization, be it despotic, oligarchic or democratic, possesses the element of perpetuity unless it be dominated by the Christ. The cause of truth comes out of every conflict purified and strengthened and ever more glorious in the eyes of men. Satan is essentially a disintegrating spirit. His strongholds oftentimes appear to be colossal structures of adamant, but they tumble down at a blast of ram's horns. In the last days the kingdom of antichrist may assume a yet more malign and terrible aspect, as many Bible students hold, but the Lord Jesus "shall consume him with the Spirit of his mouth and bring to nought by the manifestation of his presence." (2 Thess. 2:8).

E. Stanley Jones' Letter.

On Tour, National Christian Mission,
October 31, 1940.

My Dear Friend:

I have skipped one quarterly letter for which I apologize, but you will understand the reason, I am sure. I sailed from India just about the time the letter was due to be sent and since then I have been on the run, sometimes on the fly, always on the move. My very coming from India to America was interesting—more than interesting—it was very, very sacred.

Some thought I should not leave India at this time of crisis in the East to take part in the National Christian Mission in America, but the Inner Voice assured me I must come and then added, "I'll get you there safely and on time." I wondered at the "safely and on time," for I did not see any particular reason for it. I had my passage booked by the Air France from Calcutta to Hong Kong and from there by an American Steamer to San Francisco, but I soon began to see the reason. France collapsed and with it the Air France Line. I booked passage to go by way of Italy on an Italian Line but Italy entered the war and that went by the board. Then a reservation on a Japanese liner, but when Italy got into the war that also collapsed. I tried to get a steamer to Hong Kong and from there get the Clipper across the Pacific but this, too, was impossible. Two days before I sailed I hadn't a thing in sight. Then came the wire saying a boat of the American President Line was sailing from Bombay to New York, via the Cape of Good Hope, South Africa, but it would take forty days. Forty days would put me in New York late for the opening of the Saugatuck, Mich., Ashram; and the Voice had said, "on time." Still it was the only thing open and I took it. In Capetown, South Africa, we were held up for three days as the South African Government wanted to seize Italian contraband we had on board. Finally they let us go but we were behind schedule. The ship was ordered to stop at Trinidad to take on oil and fresh water, but that would take an extra day because it was off the direct line to New York. But in looking up the matter I saw that the Clipper planes to and from South America went through Trinidad. Dr. Bader, in answer to my cable, told me to get off and take the plane to Miami, Fla. I did so, leaving Trinidad at 5:00 A. M., stopping at Puerto Rico, Dominican Republic, Haiti and Cuba and got into Miami at 5:50 P. M., having

spanned the whole Caribbean in twelve hours, a distance of two thousand miles. I went direct to Chicago and then was being driven to Saugatuck by car when suddenly as we were going along at sixty, the hydraulic brakes went off. We careened across that road, just missed the ditch and drew up just this side of disaster. We were within twenty miles of Saugatuck—and this! The brakes had to be fixed; so we went back to a town and the garage man worked hard for three hours. The deadline for getting there on time was approaching when he said, "I've got it." We jumped into the car and got into Saugatuck grounds just as the bell was ringing for the opening of the Ashram. I got there "safely and on time!" Fourteen thousand miles of miracle! The Voice did not let me down. Across the years it has never let me down.

The two Ashrams at Saugatuck, Mich., and Blue Ridge, N. C., went beyond our expectations. We struck a technique of personal and corporate disciplined spiritual quest which will remain as a permanent thing in American life. There are movements on foot to make them permanent.

I went to Ocean Grove, N. J., for the Camp and spoke to great crowds. Then to Clifton Springs Sanitarium, Clifton Springs, N. Y., for two and a half weeks to finish up my new book, "Is the Kingdom of God Realism?" which was published November 29, by the Abingdon-Cokesbury Press, 150 Fifth Ave., N. Y. Also to get into physical shape for this hard grind of twenty-two weeks in the National Christian Mission.

We are now in the fifth of the twenty-two cities. We have been at Kansas City, Denver, Minneapolis, Oklahoma City and now here in Houston. This National Christian Mission is going far deeper than the former National Preaching Mission. I do not know if it is that the soul of the country has been plowed up by world events, or whether we have learned better how to do it, or both, but certainly this is a far greater mission than the other. It is better organized to meet all classes: organized labor, the City and State officials, the Service Clubs, the Women's Clubs, the policemen, the schoolteachers, the high schools and colleges, Chambers of Commerce, the masses, etc.

I have never seen such response. It is getting to be the commonplace thing to have three and four thousand in a mass meeting to stay for personal surrender to Christ and to take the steps in finding him. That couldn't have happened four years ago. Then in the schools and colleges the same thing is happening. Recently at one State Teachers' College when I dismissed the audience of a thousand, asking only those who wanted to stay to take the steps in personal finding of Christ, there were nine hundred of the thousand students who stayed and many of the professors. It was breath-taking. Then in a denominational college, not a dozen students left when we asked those who wanted to go to leave, the rest remaining for definite committal to Christ. I had five hundred of the State officials in one place and challenged them to make the Government service function in a Christian way. They are forming a group within the Government to wait on God and get counsel of each other to find what next steps they can take in making the Government Christian.

And thus it goes. I cannot tell you all. That will have to wait until a later letter.

Mrs. Jones and the daughter Eunice are in India, where I hope to return in April. Eunice was married to Rev. J. Kenneth Mathews, an American missionary who is working in Bombay. A lovely pair!

The work goes on in India. Do hold that work in your thought and prayer. As I help you in your task here I feel I am, in a way, neglecting my work there. The only consolation is that some of you are holding up that work in thought and prayer and finan-

cial backing. That gives me comfort. Thank you!

With my gratitude and with a request that you hold me in prayer for the difficult days ahead, I am,

Yours in him,

E. STANLEY JONES.

(Continued from page 3)

IN THE SECRET PLACE.

and yet know nothing of real praying. They know nothing of the genuine fellowship of prayer. They have failed to find in the place of prayer the secret place of the Most High. In meditation they may dream of only earthly castles, and never vision the City of God. The "still waters" to them is only a place for quenching physical thirst. They fail to find the secret place of the Most High. Death itself maybe brushed aside with a jest, and given but little thought. Funeral directors tell me that it is becoming increasingly difficult to secure pall bearers for funerals. We are so very busy that we cannot find time to bury the dead. An undertaker told me that it was surprising how many people today refuse to view the remains of their loved ones. There seems to be an increasing disregard for death, and there is a tendency on the part of many to brush it aside as a jest. They who treat the most solemn experiences of life in such a manner know nothing of the secret place of the Lord in such an hour.

Some who come to the crossing of the valley seem to see the flares of the distant lights from the Eternal City where the Lord God reigneth, and who is the light thereof. There the sun goeth not down, and they who dwell there abide for ever. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

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(Continued from page 1)

whether it be a violation of law or a neglect of duty.

The question arises, are these wickednesses outward symptoms of impure inward conditions? Is there a root of bitterness from which these sprouts of evil spring? Is there a poisoned fountain from which these bitter waters flow? If possible, let us find the source of sin, destroy the cause, and the effect will disappear.

Some people locate sin in the flesh, that is, in the physical body. They naturally conclude that physical death is the only way to get rid of sin. This is a false and dangerous diagnosis and leads to a practice which can never cure the sickness of the soul. My friends, there is no more sin in the meat on your bones than there is in the meat on beef bones. I was preaching in a great city church some years ago and I said something against the modern dance. One of the prominent members of the church came to me and said: "My daughter is a great dancer, and she can't help it. She was born with a flutter in her foot. The only way to stop her from dancing is to nail her foot to the floor." He thought her trouble was in her feet. I knew it was located elsewhere. I said nothing to the brother, but I preached to the young woman's head, God touched her heart, she came to the altar of prayer and was powerfully saved. After that, on Wednesday night, her feet ran by dance halls to get to prayer meeting. Get the heart right and the feet will cheerfully co-operate.

Some years ago I was preaching in a village and was exalting Christ as one mighty to save to the uttermost. I said, "Where sin abounded grace did much more abound." I said, Christ never met a devil or a legion of them where he could not cast them out.

I said,

"Jesus, the name high over all,
In hell, or earth or sky;
Angels and men before him fall
And devils fear and fly."

There was a brother present who became greatly distressed. He thought I was making Christ greater than he really was, and announced that on a certain Sabbath afternoon he would reply to my statements. And so he did. I did not attend the meeting, but a few days afterwards I met an old colored preach-

er of the village who had attended the meeting. And he said, "You sho oughter heard dat white man preach. He sed, 'When you gets religion yo spirit hit servs God and yo body hit servs de devil.' Yessah, dat's what he sed." I said, "Uncle, what did you think of that kind of argument?" The colored brother said, "I would sho like to see dat preacher try dat argument on a magistrate's cote." "What do you mean by that?" "Well Sir," said he, "hits jes like dis: Sposen dat preacher steals some chickens and he's fotch up fore de cote. De Judge he say, 'Did yo get dem chickens?' and he say, 'Judge, I'se a Christian man; my spirit want to go to prayer meeting but my ole sinful body would go to de hen house. My heart was praising de Lawd, but dese wicked ole hands was putting dem chickens in a sack. My spirit was a shouting 'Glory Be' but dis here wicked ole mouf was pulling chicken off de bone.' I said, 'Uncle, what do you think the Judge would do under such circumstances?' He said, 'He would find dat preacher guilty of bein' a hypocrit, a liar and a chicken thief, and he would sho sen 'im up.' I think the old colored brother was a good diagnostician. His philosophy was sound.

Evidently, the body is not the man. Man is spirit. The body is his temporary dwelling place, the house in which the spirit lives and transacts the business of life. The body apart from the soul or spirit has no moral quality. The spirit apart from the body retains all of its splendid personality and immortal qualities. Fear not him that can kill the body; that is a small matter, a mere incident in your immortal career. Fear him who deals with the soul. Death does not touch the moral nature of man.

Suppose your neighbor boy comes home from the war. He brings a high power rifle with him. He is out in his father's back yard showing the rifle to his little brother. The gun is accidentally discharged. The bullet meets you as you come up the street. It tips the end of your little finger on your left hand and draws a drop of blood. Does that make you a Christian? Does that purge your soul from sin? If you were a thief, would that make you honest? If you were a liar, would that make you truthful? Nay, nay. Suppose instead of tipping your finger that bullet tips your head. It enters just above your right eye, making a hole the size of a lead pencil. It finds an exit just back of your left ear and makes a hole the size of the bottom of a teacup. Does that make a saint out of you? You answer me at once, that the bullet which strikes your head has no more effect upon your moral character than the bullet which tips your finger. The wound makes no change, whatever, in your moral being. It does change your place of residence. You go and live somewhere else, but you go with the same moral character you had before you met the bullet in the street.

In the diagnosis of soul sickness, and in the treatment of its diseases, we must locate the source and cause which manifests itself in wicked deeds, and selfish indifference to duty somewhere else than in the physical body. The members of the body are simply the tools with which the spirit works. They are no more responsible for the acts which they perform than a burglar's tools are responsible for the breaking open of a bank vault. Their actions are entirely dependent upon the spirit of the man who acts through them. Let Paul speak on this subject!

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13.

Further on in the same chapter the Apostle says: "As ye have yielded yourselves servants to uncleanness and to iniquity unto iniquity; even so now yield yourselves servants to righteousness unto holiness." So we see the use of the members depends upon the

wickedness or righteousness of the spirit,—the real man using the members.

Before passing from this phase of our subject let us remark, "the spirit must keep the animal body in subjection." That man is a slave, indeed, whose soul is the servant of animal appetites and passions. Man is a trichotomy,—a kind of Trinity. He only is safe whose body is mastered by his mind, whose mind is under the mastery of his soul, and whose soul is under the mastery and keeping of the Holy Ghost.

But back to our original question: Where is sin located? Solomon says, "As a man thinketh in his heart, so is he." The Bible tells us "Out of the abundance of the heart the mouth speaketh." And again, "Keep the heart with all diligence, for out of it are the issues of life." Turning to Jesus Christ, the source of all truth, we hear him say, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; All these evil things come from within, and defile the man."

There is no need that we look further; we have found the source of the Nile of all wickedness. It flows from the depraved and sinful human heart. In the light of our Lord's description of the heart, we can appreciate the prayer of David contained in the 51st Psalm: "Behold, thou desireth truth in the inward parts: and in the hidden parts thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me."

We have found the hiding place of sin. We have found the outbreaking symptoms; they are fearful, and they are about us everywhere. The Apostle Paul locates the trouble, the cause of soul sickness, in the same place in which our Lord locates it, and finds the same manifestations or symptoms: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."

We now come to the most important question: Is there a remedy for sin? Can the human heart be made pure? Can this state of uncleanness from which flows so turbid a stream of life, be so cleansed that the life stream will become pure, and along its shores there will grow and bud and bloom unselfishness, and holy service to God and humanity?

Jesus Christ is the answer to this question. Bethlehem, Nazareth, Galilee, Gethsemane, Pilate's Judgment Hall, Calvary, Joseph's empty tomb, and the resurrected Christ at the right hand of the Father, all unite in declaring that a remedy has been found; that Jesus is able to save to the uttermost. That his blood cleanseth us from all sin. This is in harmony with the eternal purpose and plan of God. Turn to the Apostle Paul in Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Well might the inspired Apostle proclaim Jesus "able also to save them to the uttermost that come unto God by him, seeing he

ever liveth to make intercession for them."

Our Christ is able to do exceeding abundantly, above all we ask or think. How little we really know of the infinite power of our Christ. O that we would learn to come to God by him trusting in the love that was willing to go to the cross and in the power that conquered death and the grave. Just as the lame, the deaf, the blind, and the devil-possessed who came to Jesus found healing and sight and hearing and deliverance from evil spirits, and even the dead heard his voice and came forth from the grave, so he is abundantly able to touch the soul with cleansing, delivering, healing power and make us every whit whole. O come to Christ and find him the supply of all need, the great Physician who can cure all the diseases of the soul. O that all might come to him who came to us, and for us upon the cross, has paid our debt, who has suffered in our stead, who intercedes at the right hand of the Father in our behalf, whose blood cleanseth us from all sin, and find in him a full and complete deliverance here and now, by simple trust in his almightiness to save to the uttermost.

Out In Texas.

It was my privilege to be with Dr. J. H. Hamblen, pastor of the First Methodist Church, Abilene, Texas, two weeks in revival meetings. Dr. Hamblen is one of the prominent ministers of his conference; he combines in his ministry a great pastor and evangelist. For four years in which he has been pastor of this church he has received into its membership something more than seven hundred members. He is not only much beloved by his people, but by the people of the city.

This church has had quite a history; it was erected about sixty years ago; has had three pastors who were afterward elected to the office of Bishop: Bishop Sam R. Hay, Bishop E. D. Mouzon, and Bishop H. A. Boaz, all served this church as pastor. Dr. C. A. Bickley, a devout man, is district superintendent and was frequently in our services in earnest and helpful prayer. It was our privilege to take dinner with Dr. Bickley and wife during our meeting.

Abilene is a city of about 25,000 population, broad and level as a house floor; quite modern in its public buildings and handsome homes. It has, I believe, the largest and finest hotel I have seen in a city of its size. Hotel Wooten is up to the last word in comfort and courtesy. I had an excellent room furnished me by the owner of this hotel, free of charge, and I have not met a more courteous group of gentlemen and bell boys than I found at the Wooten. It is quite a center of travel in the going and coming of a busy section of Texas. If there were any slums or undesirable sections in the city I failed to see them, and the pastor took me frequent rides about the town and community.

McMurry College is located in Abilene; the genial president, Dr. Frank Turner, was in our meeting frequently and led in fervent prayer for the blessing of God upon us. I went out one morning at eleven o'clock and spoke at the chapel service to some six or seven hundred as fine looking students as you would find anywhere. Abilene is a college center; the Baptist Church has a very handsome college plant where a host of young Baptists are educated. It is quite a famous institution, beautiful grounds and many large, handsome buildings. The Christian Church has a very large college plant, expansive grounds, attractive, beautiful buildings. I understand that each of these institutions has several hundreds attending their schools.

We had as beautiful weather as could be desired until the latter part of the meeting, when, for about three days and nights, we had almost constant rain which greatly interfered with the progress of the revival. We also had the presidential election which was a diversion the last week of the meeting.

OUR FRIEND, DO NOT FORGET!

You know The Herald was born, and has lived and labored for the spread of scriptural holiness over all lands. The Lord has blessed its labors in a wonderful way; it has afforded an opportunity and channel for consecrated money to be applied directly to a real need and for the very best objectives.

We have labored at disadvantage in building up and carrying on the work of Asbury Theological Seminary, but we have turned out enough graduates to make a good sized annual conference. They have been worthy young men; of course, many of them have labored under handicaps of opposition. In this world, and often, unfortunately, there are places in the Church, where holiness is not only unwelcome, but bitterly opposed. This is in harmony with the nature of things. Our sinless and blessed Lord met with opposition, resistance and hatred throughout his ministry and with mockery while he endured the agonies of the cross.

The appeal we are making now is one of the most important in all the history of the work of this paper, to build up, to educate, to agitate, to promulgate these great truths to which we have devoted ourselves; the offer of a full salvation from sin through our crucified and risen Lord.

There is not, and cannot, be a greater need than a well trained, sanctified, Spirit-filled ministry. Come, my friends, and help us in this work. The need is so great, the opportunity is so auspicious. A little of your tithe money can go so far. The thing that gives me a bit of pain is the fact that many good people will read these lines and feel no obligation or disposition to help in this splendid task of building up a truly Wesley Theological Seminary. The time is short, my friends, so give us a helping hand by sending your donation at once, or on Christmas Eve, for the building up of a full salvation school for the training of a spiritual ministry. Send your offering to Mrs. H. C. Morrison, Box 774, Louisville, Ky. Read this appeal, and join us in prayer. We make it without apology because the need is so great. Multitudes attend church and hear no definite preaching on regeneration or sanctification. There is no way to estimate the possible interest on your donation in sending forth courageous, earnest, Spirit-filled ministers of the gospel. Help us in this great work for Christ's sake.

Your brother,

H. C. Morrison.

The last Saturday it cleared up and we had a beautiful day for the closing. We had many visitors, some coming from as far as Dallas to be with us. I think most of the preachers of the district were in the meetings, some from quite a distance, and they seemed to be an earnest body of men. Many ministers of other denominations were in attendance. There seemed to be an excellent spirit of fellowship.

First Church has a fine choir; their organist, Prof. E. Edwin Young, a very accomplished musician, was for many years with the elder Gipsy Smith as organist and musical director. The assistant pastor, Rev. Franklin D. Ivey, who had charge of the young people, led the singing. He and his young wife are very valuable additions to the working force of First Methodist Church. There were a number of prayer groups who assembled in their various rooms to pray for the meeting. Rev. Ivey had a large young people's prayer group.

There were a number at the altar; church people who renewed their vows, some seeking restoration of their faith, several seeking sanctifying grace; a number claimed to be greatly blessed. The closing night an entire family, husband, wife and two children came to the altar and were happily converted. Several were added to the membership of the church and many testified to having received blessing during the meeting. We do not claim to have had a sweeping revival, but we had a gracious meeting. I don't think I have been with a pastor and his assistants, in a long time, who more earnestly desire to lead their people in for the best there is for soul and service for the Master. I met many HERALD readers, and many who had heard me preach in the camp meetings, conferences and various places in Texas, coming long distances to look the old evangelist over and

shake his hand again. It was a blessed occasion.

The meetings closed after a long altar service, Sunday evening and I faced for the far west Monday evening for a long trail over the broad plains of Texas, New Mexico and Arizona, arriving in San Francisco, where I was kindly met by Dr. McPheeters, pastor of Glide Memorial Church this city, where I am booked for a week's meeting. Fortunately, I got here in time for a few days of rest, of which I was in great need. Remember us at the throne of grace, that a compassionate God may supply our daily needs as we press on in the blessed task of winning souls to Christ.

H. C. MORRISON.

(Continued from page 9)

we were sitting at the dinner table, my hostess told something about a cousin of hers that was as interesting as it was unusual. I had preached to her a few hours previously. But in telling that incident she, unconsciously, spoke a sermon to me, as I made a spiritual application, in my mind, of the matter.

This cousin when a very small boy lived in a home where the water was obtained by means of a faucet. When he would see the water turned on, he would become afraid. That alarm was not due to hydrophobia, which awful disease means, literally, fear of water. His fear was caused by the feeling that all the water would run out of the faucet and there would not be any left for him.

"What a funny, foolish little fear!" we say. But when I heard about that anxious youngster, I at once thought to myself, "Some folks are like him in being afraid that there will not be enough of the grace of God to carry them through."

It is comical to think of that little boy being fearful that the water would not be enough to supply his needs, when the mighty stand pipe was full of it. But it is tragic to remember that some people are like him in acting, and talking, as if there were limits to the grace of God required for their situations. Would that for such circumstances of his loving power there could be written on the skies, in gigantic letters of gold, MY GRACE IS SUFFICIENT FOR THEE!

And Thou Philip.

"... a Christian note is heard throughout the book ... a splendid story suitable to all ages. If you care for wholesome excitement and romance, you will make no mistake in reading this book."—*Christian Observer*.

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Dr. Ridout's Itinerary in Brazil.

July to March, 1941, Brazil. Address care Rev. C. L. Smith, Rua Sampson 610 Sao Paulo, South America.

OUR BOYS AND GIRLS

"TOUCH NOT MINE ANOINTED."

Deacon Lee, who was a kindly, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create dissensions in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion and to inquire as to the reason why there had been no revival for three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give an opinion, and after a little thought frankly answered, "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think that the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked, "Do you think his sermon on 'Their eyes were holden' anything wonderfully great?"

"No, I don't."

Making bold after this encouragement in monosyllable, he asked, "Then don't you think we had better dismiss this man and hire another?" The old deacon started as if he had been shot, and in a tone louder than his wont shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all that I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest not a little disturbed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising on his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious, thought we were doing God's service when we drove that holy man from his pulpit and his work and sell we considered his work ended in B—— where I then lived. We groined because there was no revival, while we were going about and criticizing and grubbing instead of unholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; we claimed that he had not the power of the Holy Spirit, so we hunted him like a deer until, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by his Spirit, to show that he had blessed the labors of his respected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. God denied me that relief, that he might teach me a lesson every child of his ought to learn, that

he who touches one of his servants touches the apple of his eye.

"I heard my pastor was ill, and, taking my oldest son with me, set out on a twenty-five mile ride to see him. It was evening when I arrived, and his wife, with the spirit any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish.'

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? 'God pity me,' I cried, 'What have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant and receive his forgiveness. What did I care the whether the pews by the door rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said, 'Brother Lee! Brother Lee!'

"I bent over him and sobbed out, 'My pastor! My pastor!'

"Then raising his thin white hand, he whispered in a deep impressive voice, 'Touch not mine anointed, and do my prophets no harm.'

"I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang on earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me; I craved his pardon for my unfaithfulness; and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days, but like a heroine she said, 'I freely forgive you, but my children who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and he will care for us.'

"Well, sir, those dying words resounded in my ears from the coffin and from the grave. When I lent Christ's dead before me in my dream saying, 'Touch not mine anointed, and do my prophets no harm.' Those words followed me until I fully realized the esteem in which Christ holds those men who have given up all for his sake, and I vowed to love them ever more for his sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth and my right hand forget her cunning before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here. Moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a min-

ister who could make more stir, and left him free to lay new roads and build hotels. There is often great power in the little word "No," but sometimes it requires not a little courage to speak it resolutely as did the silent deacon.—Florida Christian Advocate.

Dear Aunt Bettie: I have enjoyed reading your letters in The Herald, and I hope I get many letters from girls and boys all over the U. S. A. I am a girl thirteen years old. I have light brown hair and gray eyes. I weigh 116 pounds. I am five feet, one and a half inches tall. I am going to Custer school. Many boys and girls have enjoyed writing to Kentucky boys and girls. I am a Kentucky girl.
Lieta Lynch,
Custer, Ky.

Dear Aunt Bettie: Will you let a Plantersville girl join your happy band of Christian boys and girls? I am twenty years old. My birthday is December 25. I have black hair, brown eyes and fair complexion. I am a Christian and belong to the Methodist Church. Our pastor is Rev. W. C. McCoy. I have never been sorry that I started living a Christian life, and it is my greatest desire to see others saved. My father takes The Herald and I sure do like it. I go to church every Sunday. God bless your boys and girls.

Winnie Lee Edwards,
Rt. 1, Plantersville, Miss

Dear Aunt Bettie: My Daddy takes The Herald. I race to get it so I can read page ten. I am eight years old and in the fourth grade. I like to go to church and Sunday school. When Daddy reads the Bible at night, I always like to hear him read about Jesus. I have three little girls I play with. I tell them about Jesus and how he loves little children. This is my first letter to The Herald. I would like to see it in print.

Joyce Davis,
Tallega, Ky.

Dear Aunt Bettie: Would you please make room for a girl from the West Virginia hills? I wrote a few years ago and my letter was printed. I will be very much pleased if this one is printed. I am a student of Glenville high school. I am a sophomore, and am sixteen years old. I am five feet, three inches in height, and weight 108 pounds. I have brown hair and blue eyes. My birthday is December 18. Have I a twin? When I wrote before I received a letter from Katherine E. Luttrell, of Evansville, Ind., and Wilda Jane Wheeler of Olean, N. Y. I would like very much to hear from them if they see this. Come on, boys and girls, with your cards and letters. I would like to hear from every state and some foreign countries. Will try to answer all letters.

Wilma Kennedy,
Cox's Mills, W. Va.

Dear Aunt Bettie: I would like to join your band of boys and girls. I am nine years old and in the third grade, have dark hair, dark eyes and light complexion. I like to go to church and Sunday school. I live so far away from the church that I can't get to go often.

Ruth Mae Bailey,
Mullikin, Ky.

Dear Aunt Bettie: I have not seen any letter to The Herald from Eastwood, so thought I would be the first one to join your happy band of boys and girls. I am a shut-in and have been in bed for over a year now, but just recently I am getting dressed every day now. I am twelve years old, weigh 109 pounds, have blue eyes, light brown hair and was in the sixth grade at school. My birthday is June 10th. Have I a twin? I hope Mister W. B. is out when this arrives, so let the letters fly to

Eileen Shelly,
Eastwood, Ont., Canada

Dear Aunt Bettie: Would you let a boy from Montana in your club? I spend most of my time with the Bible and church. I am a Christian. My father and mother were baptized in the Christian Church. I am a crisp-

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ple. I was born that way. I have one sister, two brothers, and a sister-in-law. Father and mother are alive. I am fifteen years old.

Virgie Beattie,
Hot Springs, Mont.

FALLEN ASLEEP

CAMPBELL.

In memory of our dear Mother, Mrs. Mary Jane Campbell, who departed this life October 2, 1940. We have lost our precious Mother, She has left us all alone, And has sailed across the river No more sorrow to be known.

No one knows how much we miss her, Tears so often fill our eyes, What joy to know we'll meet her In that home beyond the skies.

She has gone to meet her Savior Where there is joy, peace and love. She'll be waiting at the portals When we reach that home above.

Just to think of the pleasure of heaven, And to know with my mother I'll be

Safely rest with Jesus in glory Will always be heaven to me.

O, Lord, help us to be faithful and strong, Forgive us our daily wrong, When temptations tend to lead us astray, Guide us into the narrow way.

A daughter,
Ora Peterson.

CAN A POLICEMAN BE A CHRISTIAN?

My dear Friends:

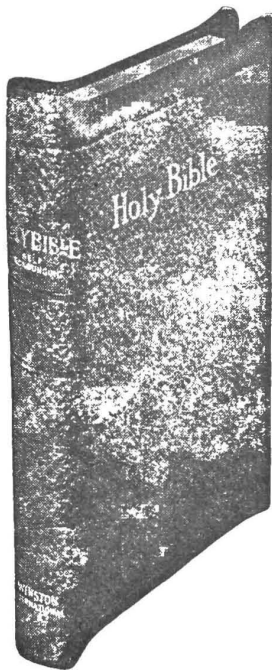
I have written this little booklet prayerfully hoping it will be the cause of some lost soul coming to Christ. I have found great joy in serving my Lord and like a child with something good, I want my friends to share it with me. I have always been a member of a church, just like lots of other folks. My name was on the book, that was all. Friends, that is not all it takes to be a Christian. It took a long time for me to find this out, but thanks be to God, I finally woke up. Yes, I have been asleep. It took a lot of shaking to wake me up.

I went to Waverly Hills Sanatorium (T.B.) for six months and two weeks; just a short time to what some of those poor folks have out there. But I want to say right here that there is not a better place in the country to go to as a hospital than Waverly Hills.

But what I want to say to you is that as I laid there looking at the ceiling I had lots of time to think. That is what's wrong with folks today, they don't take time to think. I did not only read my Bible, but I studied my Bible. If I did not understand what I was reading, I asked God to help me to understand and then I would read the same chapter over again with a better understanding. I went through one pretty tough operation. It looks like it takes something like that to bring some of us closer to God. Well, I promised God that if he would help me to get well I would serve him better and make a good soldier and then as I was reading my Bible I turned to the second chapter of 2 Timothy, third verse, and I read these words: "Thou therefore endure hardness as a good soldier of Jesus Christ," and also the fourth verse: "No man that warreth entangleth himself with the affairs of this life." Let's think about this fourth verse a little. What does it mean. "Entangleth himself with the affairs of this life?" It means to cut out the worldly things of life such as what you might think having a good time. There is no use naming them one by one. When you learn to love Jesus Christ you will not love the

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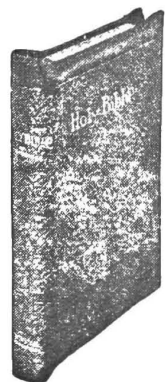
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things of the world any more. Your pleasures will be doing that which is good. You won't care any more about booze, race tracks, cards, dance halls, cigarettes and such. Oh, no, he says, "If you love me you will keep my commandments." Friends, those of you who know me know how I loved worldly things until I found the great love of Jesus Christ. It was then I gave up everything of the world for him. I have no more desire for any of them. He has taken all my wants for worldly things away. He will do the same for you if you ask him, or do you want to go on in sin? I can't believe you do.

And then in the seventh verse: "Consider what I say and the Lord give thee understanding in all things." Dear friends, I wish you would read all of this chapter and I think you will understand why the

great change in my life. It is true, I did drink, chew, smoke, and almost everything else that's bad, but thank God, I quit them all; but I am still a good policeman not only for the city of Louisville but also my Lord and Savior Jesus Christ. Being a Christian does not keep you from being a good policeman and there is no reason why a policeman cannot be a good Christian. If there was ever a time America and all other nations need God, it is now and until we come back to God and serve him as we should, the worst is yet to come. We need prayers and lots of them. God answers prayer.

Friends, it costs so little to live right and it's worth so much. I believe there is a God—a just God, and I believe there is a Heaven and a Hell, and it is either one way or the other. Let's pick the right way.

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There is a smooth, straight road; can't you find it while there is yet time? Let's cheer up by signing up with Jesus Christ. You know you don't have to drink beer to cheer up. I am not trying to write a book, I am telling you what's in my heart, although believe it or not, we are all writing a book; every day a new page. Everything we do or say is put in our book in Heaven from the time we are born until we die, even the hairs of our head are numbered. Would you like for everyone to read your book that you have written so far in life? I am sorry to say, but I would be ashamed to let you read the book that I have written in life before I found Christ, but I know that he has torn those dirty pages out that I wrote before I found him. because I got down on my knees and asked him

(Continued on page 15)

SUNDAY SCHOOL LESSON

O. C. MINGLEDORFF.

Lesson XI.—December 15, 1940.

Subject.—Jesus Teaches his Disciples to Pray.—Luke 11:1-13.

Topic.—Christ teaches his disciples to pray.

Golden Text.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

Practical Truth.—There is a right way to pray.

Time.—No special note of time or place enables us to fix the scene or date with any exactness.

Place.—Somewhere in the course of the journeyings toward Jerusalem, related especially in this Gospel, did the scene and its teachings take place.

Introduction.—Just a brief period elapsed between the events of last Sunday's lesson and those of today. There were yet several months until the crucifixion of our Lord. It was not known just where Jesus and his disciples were at this time, but reasonable to suppose they were in Judea and possibly in Jerusalem itself.

At this particular time Jesus, was himself, praying. There seems to have been something about his praying that so impressed the hearts and minds of his disciples, that it created in them a desire to likewise be able to pray. Thus, their request, "Lord, teach us to pray." This request Jesus gladly granted and at once gave them a model prayer. The prayer which he gave them was not to be a fixed model from which they could not deviate but rather a flexible form which they could use for their own individual praying. First of all he wanted its spirit to grip their hearts that it might not be merely a matter of formality.

Note its beginning: "Our Father." This is a most sacred and vital relationship. It is not an expression indicating God to be the Father of all living, but of those who have been born again. It is a relationship which God condescends to assume because of the meritorious atonement in his own dear Son. The next clause "which art in heaven," is indicative of the Father's place and position in his great universe. Such an one certainly is to be "Hallowed."

"Hallowed be thy name" is the first petition pertaining to the glory of God. The second is "Thy kingdom come;" and the third, "Thy will be done, as in heaven so in earth."

The next three petitions are in behalf of man's needs. The first is for his physical sustenance; "Give us day by day our daily bread." This was not for luxuries but for the necessities of physical life. The next two pertain to his spiritual well being. In the words "Forgive us our sins, etc." he is looking back across the years, visualizing the breaks between the soul and God and recognizing that his trespasses must be blotted out. This, as concerns the past, is the soul's greatest need. The next part of the petition is looking toward the future and pleading for spiritual stability and protection: "Lead us not into temptation; but deliver us from evil."

Jesus followed up the model prayer by instructing them to be persistent in their praying. He here gives

them the parable of the importunate prayer. We are all familiar with the illustration which he uses. It is that of the man calling upon his friend, at the midnight hour, for three loaves of bread. He would not be denied, but persisted until the friend arose and met his demands. The friend did not meet the demands because he wanted to but because the importunity of the man would not let him rest until he did. The lesson is if man can be so prevailed upon because of a human need, how much more willing is God to meet our spiritual needs, than human kind could ever be to meet our physical needs.

In conclusion the Master illustrates receptive prayer by the attitude of a father when his son asks for bread. He says, in reality that God is more willing to give his Holy Spirit to those who ask him than they are to receive.

Comments on the Lesson Text.

Luke 11:1. As he was praying in a certain place.—The nature, scope and power of the Master's prayer was most likely such it created a desire in the hearts of the disciples to know how to pray. Lord, teach us to pray, as John also taught his disciples.—This would indicate the disciple making this request was absent when Christ delivered the Sermon on the Mount. It would also indicate John was very thorough in his leadership as the fore-runner of Jesus.

2. When ye pray, say.—It was the custom of Jewish teachers to give a prayer form to those taught. That is what Jesus has done in giving what is called The Lord's Prayer. Our Father which art in Heaven.—This expresses the nearness of God to us, "Our Father," and at the same time his distance from us, "which art in Heaven." "Our Father" denotes a very sacred relationship: "which art in Heaven" a very deep reverence. Hallowed be thy name.—In this passage the "Name" of God, as often used in the Old Testament, is the same as God himself. It is sacred, and to "Hallow" it is to acknowledge all of his perfection. Thy kingdom come.—Christ's reign of grace and righteousness among all the nations of the earth. In a more restricted sense, the reign of grace which is set up in the heart of every regenerated child of God. Thy will be done, etc.—"We do not here pray that God may do his will nor merely express our acquiescence in what he wills; but that what God wills ourselves and all men to do may be done by us 'on earth as it is done in heaven by the angels.'"—Dr. Watson.

3. Give us day by day our daily bread.—Give us as the days come and go that which will support existence, that which is sufficiently necessary. Thus, give us the food that is necessary for subsistence.

4. Forgive us our sins.—Matthew says, "Forgive us our debts." Then, it would be, blot out our debts to divine justice or our transgressions of God's law. Make clean the account, in like manner, as we do the same to our fellow men. Lead us not into temptation.—Let us not have any great overwhelming trial. Do not let us be defeated by evil, but make us overcomers.

5 and 6. Which of you shall have a friend, etc.?—This is one of a number of parables which our Lord gave in teaching importunity in prayer. It is to teach the necessity of attaining to the blessing which we ask. At midnight.—This may seem an unusual hour, but not so in the east, for men often traveled at night to avoid the heat of the day.

7. My children are with me in bed.—They were all sleeping on mattresses in the same room, and for fear that he may awake the young children he does not want to rise.

8. Because of his importunity.—Because of his persistence and refusal to take a denial he will obtain what he wants.

9. And I say unto you, Ask.—Therefore could well be inserted in this verse, following verse 8. It is another way for saying be importunate with God. It will bring you into line for receiving his blessing. "Seek" and "Knock" in this same verse are simply words intensifying the meaning of being importunate. "Ask with confidence and humility. Seek with care and application. Knock with earnestness and perseverance."—Adam Clarke.

10. For every one that asketh, etc.—These are but promises of assurance to those who prove themselves to be thus importunate in prayer.

11. If a son shall ask bread, etc.—If he shall ask a loaf will he give him a smooth stone as an act of mockery? Likewise, a serpent for a fish, and in verse 12 a scorpion for an egg. These are all pictures of mockery.

13. If ye, then, being evil.—Though man is fallen in nature he retains his father nature and consequently acts kindly and benevolently toward his children. God being infinitely holy will far more readily give his Holy Spirit to those who ask him. He is a benevolent God, and a God of love.

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PERSONALS.

The Pioneers of Faith Evangelistic Party, composed of Marie R. Tschappat, evangelist, and Ida F. Burris, pianist and songleader, now have open dates for revivals and evangelistic services. Terms: Free-will offering and entertainment. Address all communications to Marie R. Tschappat, 57 Columbus Road, Mt. Vernon, Ohio.

We have this word from Rev. Jack Linn, Oregon, Wis.

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Mrs. Linn and I are again in the evangelistic work, and we have many dates ahead. However, we shall be glad to hear from any who may desire our services. We sing and preach the old-time gospel. Address us at Oregon, Wis.—Rev. Jack Linn.

We have just closed another series of special meetings in our church at (Continued on page 13)

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CANTON, OHIO.

We just closed a gracious revival here in Grace Evangelical Church, November 17. The good Lord answered prayer and poured out his Spirit upon us and about seventy souls bowed at the altar for pardon, reclamation or sanctification. Some members had prayed through before the meeting began and were expecting victory.

We had as our co-workers Evangelist Joe Denton, of Medina, Ohio, and Rev. J. B. Crouse, of Wilmore, Ky., as songleader. These brethren worked together in blessed harmony and greatly blessed our souls with messages from the word and in song. Brother Denton was a World War veteran having served four and a half years in the British Army. He has a great message on "From Gunpit to Pulpit." This was his first visit to this church and he would be welcome to come again. There was not a barren altar service during the meeting. From one to twelve were at the altar at each service. Many new people attended the meeting from far and near. This meeting again demonstrated that the day of revivals is not past. If pastors will prepare the way by preaching the word and encouraging the people to pray and get Spirit-filled workers the Lord will bring about the salvation of souls.

Brother Crouse had been with us a year ago and was welcomed back again. He is not only a good songleader but carries a real burden for souls, does personal work and greatly assists with the altar service. Both of these men would be welcomed back to our church for revivals. Praise God for the victory.

H. E. Williamson, Pastor.

REVIVAL AT STEUBENVILLE.

The Finley Methodist Church at Steubenville, Ohio, was the scene of a recent old-fashioned revival meeting. The pastor, Rev. C. R. Stockinger, preached the opening sermon on Sunday night. Doctor Andrew Johnson, of Wilmore, Ky., arrived on Monday and took charge of the revival. For two weeks he preached mightily under the unction and power of the Holy Spirit, and God honored the truth. Those who sought God came through with shining faces and clear testimonies. Among those saved was a young man who had been formerly used of God in the salvation of many souls, he had drifted away and was living in open sin. God undertook and he came back and was reclaimed one night and sanctified a few days later. Another outstanding case, involving a broken home, has been given new hope in the salvation of a

young father. One evidence of a good meeting is the fact that the revival has overflowed the two-weeks' period and, though the evangelist has had to leave for another meeting, God has been undertaking definitely in the regular services and at prayer meeting. This report would not be complete without mention being made of Brother Dick Ludden, one of the young Methodist pastors who has gone out from Finley, who came back and led the singing. Assisting Dick were his two brothers, Jack and Francis, and their sister Helen. These four made a fine quartet and were a great help in the revival.

C. R. Stockinger.

TWENTY-THREE WONDERFUL YEARS.

It is twenty-three years since that dark night in Anderson, Ind., the first or second Sunday in November, 1917, that I was led to God by a man who carried a burden for lost souls. On that night the course of my whole life in this world and everlasting life through all eternity, was changed. More than a reformation, it was a complete transformation, old things surely passed away and all things became new.

I thank God for all the noble Christian friends for their prayers and Christian fellowship, that have sustained us all these years. The love the saints have shown has been a great encouragement to fight on in our humble effort to win souls to lay at the feet of the blessed Master.

And now we wish to report perfect victory enjoying the blessing. This year the three camp meetings, Central Nebraska Holiness camp, Wheeling, Ind., and Bloxom, Va., were owned of God. The Wheeling, Ind., camp was largely attended and splendidly managed by the President, Rev. G. R. Bateman, pastor at English, Ind., of the P. H. Church. God gave us liberty and anointing to bring the message but very few seekers, however, a spirit of conviction rested on the people; many ministers and laymen from the adjacent cities attending.

The Central Nebraska camp was not only well attended but many souls sought God, among them two preachers and several prominent citizens of the cities nearby. This was our second time at this camp and we are called back again in 1941. The Zeitz Sisters sang and played the musical instruments winning the love of all. They are also called back to be with us in 1941, if Jesus tarries.

The camp is well conducted by spiritual leaders, among them Dr. H. A. Howard, popular dentist and Editor of the Wood River weekly paper. The president of the Association is Brother Charles Byers, a precious Spirit-filled co-laborer in Christ.

Our next camp was at Bloxom, Va., and here once more God blessed us in giving us the love of the saints and sinners. A well attended and managed camp, Rev. C. C. Elzey, the pastor, had charge of affairs, superintending everything in a very successful manner. The meeting increased in interest and closed in a shower of blessing as the seekers gained the victory. Brother and Sister Elzey sang effectively in the Spirit and Brother Elwin Stetser and his brother played the cornet and trombone making a joyful sound unto the Lord. Brother and Sister Bradley of

Woodbury, N. J., also sang and played adding to the success of the camp. Rev. Harvey Adams, pastor of Salisbury, Md., P. H. Church, furnished his public address system and records, this helping in a material way to add in attracting the crowd. Altogether we enjoyed the fellowship of the saints at Bloxom, Va., camp. We earnestly ask the prayers of all the saints everywhere.

Jack Donovan.

COMMENTARY FOR 1941, AN INCREASE.

The orders for Higley's Sunday School Lesson Commentary for the new year indicate there may be no left-overs from the edition of many thousands printed for 1941. Demand for this book is increasing. Get yours, and you will see the reason. Explanations, exhaustive and plain; Maps, Teachers' Suggestions; Keys for quick reference, the Evangelistic Note; the Salvation emphasis. It inculcates love for the truth. There is no bigger dollar's worth on the book tables.

Higley's Sunday School Lesson Commentary for 1941. \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

MRS. E. STANLEY JONES' LETTER.

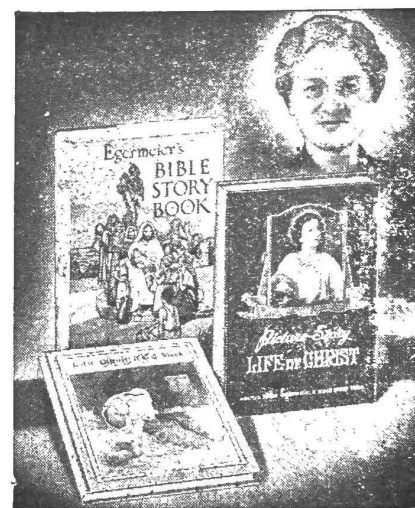
Good Friends:

"What has happened? Why don't we hear from you?" More than one letter from America of late has asked these questions. Well, there have been reasons: Wars, weddings, malaria and other things.

On June 1st our trio became a quartet. Eunice was married to James K. Mathews, a young American from Ohio, who is pastor of the Bowen Methodist Church in Bombay—the church in which we were married twenty-nine years ago. The wedding could not be at home, for June on the plains is unbearable for the foreigner. But it could not be later than June, because "daddy" had promised to go to America on a "Preaching Mission" and expected to sail about June 27th. Whether he really sails, still remains to be seen. So many boats have been cancelled and sailings changed of late that one cannot feel very sure of anything.

To return to the wedding. It took place here in Naini Tal, high up in the Himalayas in the lovely little chapel of the school where Eunice was a boarder as a little girl. Eunice's dress was of silvery tissue made in South India. Her veil of embroidered net was made by Christian village women; her shoes by a Chinaman of Lucknow; the orange blossoms by a convent in Madras. Dear old Bishop Robinson tied the knot and they left for a month in beautiful Kashmir. After that they will be "at home" in Bombay. We feel that Eunice was rightly guided in her choice and we are very pleased over the new member of the family.

The thermometer soared before I could leave Sitapur. It stood daily at 112 to 115 on the verandah. To make things worse, a little Mohammedan boy, who was a boarder, came down with small-pox. Then a little orphan boy got double pneumonia. And to make things still more interesting, my old enemy, malaria, laid me low. Dr. Greene had left May 1st for her vacation so that she might return early and was hundreds of miles away in Darjeeling. Mr. Jones and Eunice were more than busy in Sat Tal with the crowds that attend the Ashram during the summer. School closed May 10th and how happy I was to have all but 15 of our boys taken by parents and relatives and teachers for the summer vacation! The small-pox boy, who wasn't very sick but



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was a source of danger, was taken by his father and just before I left, May 25th, I succeeded in getting the pneumonia boy into the hospital. I have just had word of his death. He was a dear little lad and we shall miss him.

I must confess that during these days I often thought longingly of an ice-box which would keep the milk from turning sour before night and give us a drink of cold water. You who have been interested in helping to supply this need will be glad to know that when we go back into that damp heat of July, August and September which is even harder to bear than the dry heat of April, May and June, there will be ice and cold water and hard butter. I am writing the

(Continued on page 16)

EVANGELISTS' SLATES

ALLAN, A. C.
(Preacher and Bible Teacher, 528 S. 5th St.,
Marion, Illinois.)
(Owns own tent)

ARNOLD, CARL AND FRIENDS
(Singers, Children's and Young People's
Works, Patoka, Indiana.)
Boulder, Ill., December 2-22

BECK BROTHERS.
(1451 St. James Court, Louisville, Ky.)

BENNETT, HENRY, JR.
(35 Vanderhorst St., Charleston, S. C.)
Open date—November 18-Dec. 16.

BENNETT, W. G. AND RUTH BARNES
(503 Baldwin St., Elmira, N. Y.)

BLACK, RABBY
(8701 Monterey Rd., Los Angeles, Calif.)
Honolulu, T. H., Nov. 7-Dec. 26.

BRASHER, J. L.
(Attalla, Ala.)
Farmland, Ind., December 1-15

BROWN, RAYMOND
(Missionary Evangelist, P. O. Box 20
Sebring, Ohio)
Tontogany, Ohio, December 9-22
Sunfield, Mich., January 2-12.

CALLIN, C. H.
(605 Lexington Ave., Wilmore, Ky.)
Tilden, Neb., December 9-22.
Robinson, Ill., January 5-19.

CARRIS, B. G.
(Wilmore, Ky.)
South Bloomfield, O., Dec. 9-22.

CHADWICK, D. A.
(Rt. 2, Glenn Falls, N. Y.)

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
Riverside, N. J., Nov. 24-Dec. 16.

CLARK, FLOYD W. AND WIFE.
(Special Slinger with guitar, 812 McKinley
Ave., Frankfort, Ind.)

COBB, DOR W.
(Preacher, Song Evangelist, Y. P. Worker
Box 42, Wilmore, Ky.)

COOK, JAMES AND LOUISE
(Singers and Musicians, 1212 Highland St.
Benton, Ill.)
Open dates.
Augusta, Kan., December 9-22.
Open dates

CONNETT, MILTON Q.
(1290 E. Elm, W. Frankfort, Ill.)
Singer, Children, Young People's Workers.

COVINO, H. M.
(145 Canton Ave., Washington, Pa.)
Lucyus, Ohio, Nov. 26-Dec. 8.
Canton, Ohio, November 26-Dec. 8.

CROSBY, HULA B.
(Rt. 1, Lawrenceville, Ill.)
Dundas, Ill., December.
Open dates—December.

CROSBY, BYRON J.
(Wilmore, Ky.)

DAVIS, WM. ELLIS
(Singer, Preacher, Accordionist, Sims, Ill.)
Springerton, Ill., Dec. 9-29.

DAY, CLAIR
(Pioneer, Ohio, Box 175)
Sunfield, Mich., November 24-Dec. 16
Fowlerville, Mich., Dec. 31-Jan. 19.

DEWEED, JAMES A.
(116 N. Sycamore St., Fairmont, Ind.)
N. Lima, Ohio, December 8-22.
Lansing, Mich., Dec. 29-Jan. 12.
New Castle, Pa., January 19-Feb. 2.

DEWEED, FRANK, JR.
(Gospel Slinger and Children's Worker,
Morris City, Ill.)
DuQuoin, Ill., December 2-16.

DEVOY, JACK
(125 So. First St., Frankfort, Ind.)
Terre Haute, Ind., December 10-22

DUNAWAY, C. H.
(1811 Pope St., Columbia, S. C.)
West Green, Ga., December 1-15.

DUNKUM, W. B.
(1353 Hemlock, Louisville, Ky.)

EASLEY, CLAIR.
(Singer, Accordionist, Children's and
Young People's Worker, 213 N.
Memorial Ave., Pittsfield, Ill.)
Punkhouser, Ill., January 5-26.
Claremont, Ill., February 2-March 16.

EADIS-ROSE EVANGELISTIC PARTY
(Olivet, Ill.)
Wichita, Kan., December 9-22.
W. Frankfort, Ill., Dec. 29-Jan. 12

EDSON, JAMES
(Irish Evangelist, 33 Shawnee Ave.,
P. O. Box 20, Ky.)
Jackson, Mich., January 12-26.
Monroe, Ind., Jan. 28-Feb. 9.
Indianapolis, Ind., February 11-23.

GREINER, MRS. ANNIE LAURIE
(Mt. Vernon, Ill.)
Bloomington, Ill., December 4-22.
Waynesboro, Ga., January 5-26.

GRIEWOLD, RALPH S.
(Wilmore, Ky.)
Open dates—December

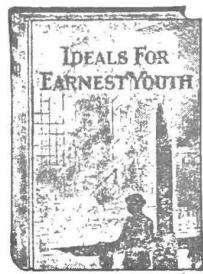
GRUBB, J. W.
(Box 1222 High Point, N. C.)

HANES, J. E.
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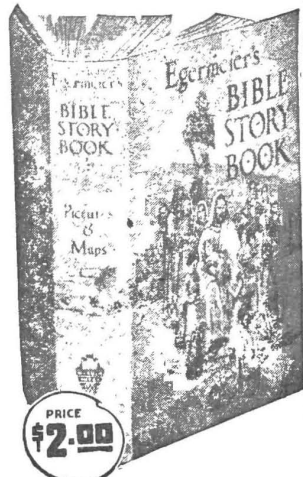
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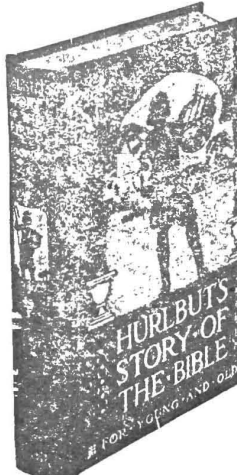
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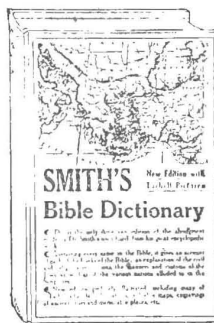
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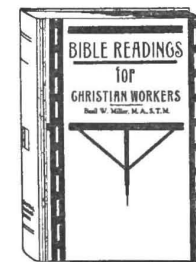
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BEHRENDT, H. T.
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WILL, VALIS V.
(Berry, Ky.)

BOBBS, E. O.
(Westfield, Ill.)

HOLLENBACK, U. T.
(Fairmount, Indiana.)
Montier, Mo., January 6-20.

WOPKINS, W. P.
(Petersburg, Ky.)

MORTON, ERNEST
(Rt. 1, Hilder, Pa.)

MORTON, ERNEST
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You have already been thinking about what you can give to one or more persons for Christmas, and we want you to think of the appropriateness of a weekly visit of **THE PENTECOSTAL HERALD**, every week during 1941.

Company today. My heart goes out in much gratitude to the friends who have made this possible.

Up here on this wonderful mountain, looking down on a peaceful lake and up at tall peaks, May with its difficulties seems very far away. A dependable Christian man is in charge of the boys left in the Boarding House. My malaria has succumbed to heavy doses of quinine. The air is fresh and cool and I am wearing a heavy dress. I nearly said: "God's in his Heaven; all's well with the world." But when I think of this war-torn universe, I feel like saying "Nothing is well."

I read Christ's words in the 21st Chapter of Luke this morning. Was he referring to what is happening today? Is his coming nearer than we think? Unless he does come, will this old world of ours with all its modern wisdom be a world worth living in? Well, our task is to do the work that he has given us to do, to the best of our ability.

Our letters may be delayed or even lost. It may be difficult for us to keep in touch with you. But don't forget us.

Yours in his keeping,

Mabel L. Jones,
Sitapur, India, U. P.

SHELBYVILLE, INDIANA.

It was my privilege to hold eight-
een revival campaigns the last Conference year. Eight of them in the Southern Illinois Conference, and the other ten in Kentucky, Ohio, Indiana, Louisiana, Texas and New York. Two of them were camp meetings, at Eldorado, Ill., and Plainview, Texas. The Gaddis-Moser Party was with me at Eldorado and Prof. E. Clay Milby and wife at Plainview, Texas.

In all of these meetings the Lord was with us in a wonderful way, and poured out his Spirit upon us. In the most of them we saw gracious results, in saving, reclaiming, and sanctifying power. In two of the above campaigns two hundred and forty-two persons were saved and sanctified. To God be all the glory and honor.

We had a great session of the Louisville Conference, of which I am a member, at Madisonville, Ky., Sept. 24 to 29. Bishop U. V. W. Darlington was at his best. His devotional messages, on Judas and Peter, stirred our souls and sent us back to our respective fields with a firmer grip on God, the Bible, and a greater passion for souls. It is certainly a great blessing to any conference to have a Bishop who believes in and preaches a full gospel.

I am in my third campaign since Conference, having assisted Rev. T. T. Curry, Taylorsville charge, Kentucky Conference, Rev. W. E. Watkins, Blaine Avenue Church, Indianapolis, Ind., and now I am with Rev. A. M. Hamilton, Shelbyville, Ind.

We had a good meeting with Rev. Curry. No visible results, but the church was revived and seemed to take on new life. Rev. Curry and his wife are fine young people with a promising future. They believe in the Bible as God's inspired Truth, and in its power to save to the uttermost. Brother Ivan Insko and Miss Marie Benningfield were in charge of the singing and music. Brother Insko is a fine leader and soloist and Miss Benningfield is a good pianist and accompanist. They are talented young people and should be kept busy in the Lord's work.

Springs in the Valley

Compiled By MRS. CHAS. E. COWMAN

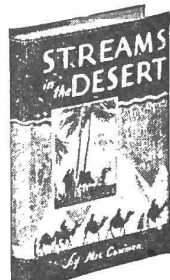


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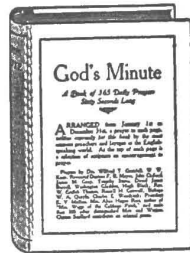
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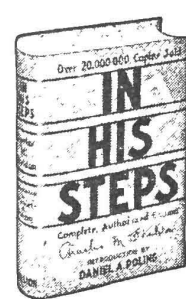
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PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor
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A DEBT WE OWE

By The Editor

THE Holiness Movement owes a debt it ought to pay. There has been, and is, a movement for the spread of the doctrine and experience of holiness—entire sanctification—a gracious work wrought by the Holy Spirit after regeneration. Regeneration imparts a new life; sanctification crucifies an old life. Moreover, it is the incoming and abiding of the Holy Spirit, one of the greatest events that can take place in a human soul this side of heaven.

If you do not believe there is a Holiness Movement in this great country you undertake to attend the holiness camp meetings that are held in one summer from lakes to gulf, and ocean to ocean. You cannot attend all of them; many of them are held at the same time, but attending what you can, you will find tens of thousands of devout people at these meetings. They have faith, and joy, and zeal, and purpose; they give their money to promote these meetings; they build and plan to enlarge and perpetuate them. Thank God, there is a Holiness Movement in this nation, and it is moving. It dare not stand still.

One of the debts, and one of the most important that this Movement of today owes to the generation of tomorrow, is to build a Theological Seminary for the education and training of a great army of young men who will be carrying on when we are silent. We have the money; will we have the spirit? It's a debt to the future generations we cannot afford to fail to pay. There are so many who love this great doctrine of full salvation, who have felt the thrill of its power; who are supposed to have laid their all upon the altar of consecration, and small gifts from each one would easily build a great seminary and make possible an army of consecrated, sanctified young men to carry on this gracious revival of full salvation.

Let there be no narrowness, no prejudice, no selfishness. Let us work together; work without any semblance of self interest, but for the very best and largest advantage and outcome and ongoing of this revival of the doctrine and experience which we who are now living, must send on to those who shall live in the tomorrows. We have the very gracious beginning. We have a Seminary in Wilmore that is truly Wesleyan. It is clear-cut; its professors are profound scholars, graduates of the great schools; in faith and testimony, they are unswerving, clear and earnest; they know whereof they speak.

This school has turned out an army of young men who have gone through the nation and into the mission fields of the world. They are bearing fruit; they are living, believing, loving and laboring with a zeal like unto that of the early Methodists. One of the beauties of this Seminary is the fact that it has in it representatives of many evan-

gelical bodies of churches, who live together in sweetest fellowship, each man faithful to his own, but there is a oneness and spiritual union, perhaps, unknown in any other theological students in the world. Many institutions of learning are represented in this body, but there is a oneness of faith, fellowship and purpose that warms the heart and rejoices those who labor to promote this good work.

We want every believer in holiness who reads this paper to become interested in this work and make some contribution for its enlargement and ongoing. It can, and should, wield a tremendous influence in the religious life of this nation. I don't believe there is any place in which you may invest with a hope of larger returns, than in this institution. The great need of the times is Spirit-filled men, trained men, burning with evangelistic fire, honest, eager, and out for the salvation of their lost fellowbeings. That is true, in a remarkable way, in Asbury Theological Seminary. We must build, we must enlarge; there must be no selfishness. We must build where we may come in touch with the most life. Our product must get down among the people; they must put into practice what they learn in the schoolroom. There are young men who graduate from the Theological Seminary and who know nothing of the practical use of what they have learned. In some of those seminaries the one important thing to make them useful is to unlearn what they have learned.

Think about this; pray for this work; give something to it; make it a regular annual object to which you make some contribution. It is conducted with the closest economy; there is no waste, no large salaries; it is a service of gratitude. It is rendering thanks to him whose precious blood has cleansed us from sin. It is sending out those who are yet to fight the battle of life and feel the need of a heart from sin set free. Let's get interested in this work. Let's pray and give, and be happy in the thought of something to abide and bless when we shall have ceased to toil. Send your offering to Mrs. H. C. Morrison, Box 774, Louisville, Ky. And send it NOW, large or small, and with a prayer that God may water this vine of his planting and make its influence to be felt to the ends of the earth.

The Two Crossings.

SUPPOSE the history of the Hebrews is mere history without any sort of spiritual significance, which of course we will not admit. It is not at all difficult to get out of it an illustration of the spiritual life of those who have entered into the fulness of the blessing of the gospel of Christ. To them it is easy to illustrate the various steps of their spiritual

progress with the history of the Hebrews. First, Egyptian bondage may very easily and correctly illustrate the bondage of the sinner in the Egypt of his captivity. The state of sin is a state of bondage. Satan, like Pharaoh, is a hard master, and it is true of the sinful state, that it constantly grows more severe. Satan, like Pharaoh, drives his slaves from bad to worse. It is no violation of scripture, common sense, or actual experience, to liken Moses to the evangel of truth, bringing the promise of deliverance from bondage and a life of peace and joy in the soul, like a land flowing with milk and honey. True repentance is a flight from the state of sin; it is a "Fleeing from the wrath to come." Any preacher can get a good illustration out of the Israelites escaping from their hard master and hurrying away to the land of promise. The state of sin is an Egyptian desert to the soul; the state of full salvation a Canaan land of delightful rest and spiritual plenty.

The Red Sea can be easily likened to a mourner's bench, an altar of prayer; the sinner has fled from his cruel master and the barren deserts of sin. He has done all he can do; he has gone as far as he can go; he has come to an impassable barrier. He cannot blot out his sins and save his soul. He must cry to God; he is entirely dependent; he is utterly helpless, so far as anything he can do in, and of, himself, except to "Stand still and see the salvation of the Lord." Supernatural powers are brought into play and God reveals himself; the waters are torn asunder, the billows stand on heaps, and the persecuted and enslaved people march through to liberty, and when Pharaoh's hosts are destroyed they raise a shout of victory.

It is a fine illustration of the conversion of a soul. There is no reason why any person, however bitter their opposition may be to the Methodist doctrine of sanctification, should object to a minister using this interesting bit of Hebrew history to illustrate the state of the sinner, the cruelty of his bondage, the coming of God's messenger, his flight from his state of sin and the wonderful manifestation of God's power in his deliverance.

But let us go farther: They have crossed the Red Sea; they are not yet in the land of plenty; they are in a desert wilderness; they are urged forward to the land of promise; they are assured that this is not their abiding place; they are able to pick up enough manna to subsist upon, but they must follow the cloud and pillar of fire which lead them on to the place of abiding and rest. There is nothing out of harmony with the Scriptures, good logic and plain common sense that the minister should use these facts in the experience of the Hebrews illustrative of spiritual truths, and urge the people forward to the fulness of the blessing. The inspired epistles are largely made up of entreaties, warnings and exhortations to those whose sins have been forgiven, to press on to Christian perfection.

(Continued on page 8)

ILLUSTRATIVE SUGGESTIONS AND TRUTHS

Rev. G. W. Ridout, Corresponding Editor

I.



It was said of C. T. Studd —“His life stands as some rugged Gibraltar—a sign to all succeeding generations that it is worth while to lose all this world can offer and stake everything on the world to come.” “He was a Cavalry leader and in that capacity he led several special charges. (1) When the Cambridge seven went to China, (2) his work in India, (3) his campaign in Africa. To him God’s ideal of a saint is not primarily a man concerned with his own sanctification, *God’s saint is fifty per cent a soldier.*”

Froude wrote of Carlyle’s characteristics as “The mists that hang about a mountain; *men who want no mists must be content with plains.*”

When Moody preached in Dublin, Ireland, the papers made fun of him. People over there could not understand how a man should preach who did not have the title of Reverend, and did not wear a white tie. They said Sankey had come over to sell organs and Moody to sell his song book. Moody was one of God’s cavalry leaders. Convictions were burned into him he never changed and never compromised. Trouble with men of this age, they let the age change them. Brengle used to pray: “Keep me, O Lord, from losing the dew of the morning in the heat of the day.”

“Come, Lord, and claim me for thine own;
Savior, thy right assert!
Come, gracious Lord, set up thy throne,
And reign within my heart!

“The day of thy great power I feel,
And pant for liberty;
I loathe myself, defy my will,
And give up all for thee.”

II.

C. T. Studd, the missionary on fire, could not stand being contented with little things and working on and on without seeing results. He said once, “We are gloriously discontented with the condition of the native church. It is all very well to sing hymns and go to worship but what we must see are the fruits of the Spirit. . . . We need and must have a Holy Ghost storm and atmosphere. . . . One of the worst sins of these people (Africans) is a terrible laziness; to sit about on a chair and talk is the desire of everybody, but when it comes to sacrifice for God, or working for God, their love becomes a ghost. . . . Verily we live within an inch of hell and the fumes surround us night and day. Let us do one thing or the other—either eat and drink, for tomorrow we die, or let us gamble with life and death and all for our Lord Jesus. None but gamblers wanted out here; let grumblers go home. I am getting fearful lest fizz and froth take the place of the real fire among us.”

They tell that the break came to that African Mission that night in 1935 when Studd had his missionaries with him in his grass hut and, after reading Hebrews 11, something happened by the Holy Ghost. Studd cried, “Sell out! God’s price is one! There is no discount. He gives *all* to such as give *all*. O Lord, henceforth I won’t care what happens to me, life or death, so long as my Lord Jesus is glorified.” That band from that night forth became the “unconquerables.” A holy blaze started that night in Africa. Studd got the desire of his heart

—a Spirit-filled crusader church in the heart of Africa.

III.

“I felt as though I was talking against a stone wall about halfway through my address. I said: ‘The Spirit of God is being hindered. It is no use for me to go on speaking; will several brethren pray?’ Several prayers were offered but they were of a very ordinary nature and clearly without spiritual power. ‘Stop!’ I cried. ‘Plainly there is some one in this audience who is hindering God. I pronounced the benediction and the meeting broke up.’ So wrote John Goforth of one of his meetings in China.

I had a similar experience in South America. I could give a certain Presbyterian Church only Saturday and Sunday; the next day I was due at a Baptist Church in another town. As I was preaching Sunday afternoon I was stopped in the middle of the sermon and the Spirit showed me there was something wrong, a hindrance somewhere. I closed the meeting and asked the members to remain. I then began to ask if they knew what was wrong. A brother arose and confessed that he had quarrelled with another brother and desired to be reconciled; the other brother rose and said his heart was hard and he had no desire to be reconciled. The situation became tense; all I could do was to call upon them to get on their knees and pray. As prayer began the Spirit moved upon hearts and there was a general breaking up; cries and prayers all over the house. The two members confessed to each other and were reconciled; the obstacles were removed and we had a meeting of power Sunday night that continued till nearly midnight.

IV.

Some missionaries in Peru were in difficulties about the locality of their mission hall; they felt they were in the wrong place; they looked about for a better place but failed. In one of their meetings one of the native workers said, “I have the conviction that the Lord is not answering our prayer because he wants to see that there is a door open already—the open air.” So the open air was tried with some remarkable results. In Lima some young men went to the Park and gave out tracts; after awhile they would sing in the Park, then they would sing and tell the people why they were singing. The police came along because open air meetings were prohibited, but as long as they just kept on singing and explaining the songs the police let them go on.

Wonderful how we can do the Lord’s work in ways various when we want to. Last Sunday afternoon in a Bolivian town after preaching we all marched down to the market and there in the street with hundreds listening in, the missionary played his banjo, while we sang gospel songs in the Spanish; then gave a message from Rom. 1:16, in the English which the missionary translated into the Spanish and many who would not come into an “evangelista” meeting heard the gospel. This was the first open air meeting held there for a year but the missionary and his believers will have more such meetings from now on.

V.

An old woman in China was trying to find the village church and as she asked the way she said, “I want to go to the place where they heal the broken hearted.” That’s a good definition of a real glowing and going gospel church. Too often the church is where they coddle the saints and never col-

lar the sinners. Too often it is the place where overfed sheep have such spiritual dyspepsia that they go to church to sleep. Too often it is a social club where the well dressed and the well fed go to meet one another more than to meet with God.

A Chinaman stood up in meeting as the preacher was going to begin his sermon and said, “Preacher, don’t talk to us about many things tonight, but tell us how we may be saved from our sins. I am a sinner. I went to the priest in the temple and he lied to me, so I have come to the Jesus’ temple that you may tell me how I may get rid of my sins.”

That man in China struck an important note. After all, the business of the preacher is to show the people how they may get delivered from their sins; his business is to publish God’s plan of salvation. The church is so cluttered up with many things that the gospel of saving truth has a small chance to get a hearing. Clear the track, oh, preacher, oh officials, and give the gospel train a chance to get through!

VI.

“God moves in a mysterious way his wonders to perform.” Listen to this story from Persia. A man got converted in the Mission and then began to witness for Christ and leading other Moslems to the Savior; the man was creating quite a stir and some government officials trumped up charges against him and got him imprisoned for two years. They sent him 500 miles away to a big prison; on the way there he talked salvation and read the gospels to his guards. When put into the Teheran prison he was put in among 3,000 prisoners. When the governor heard he was a Christian he put him in among thieves and brigands and murderers; he at once began to talk to them and giving them the gospel and some of them began to seek God and pray. At night with a lighted candle he would read the gospel to some serious fellows; the governor wondered what was going on; he noticed a great change among the worst of prisoners; they were more orderly and there was less violence. The Christian was sent for and questioned and they saw that God was with him. They offered him better accommodations but he preferred to stay where he was. The governor of the prisoner asked to hear the gospel story; he then let the young fellow go to all parts of the prison and preach Christ. Within a year there were forty conversions and baptisms. The Governor himself became changed and sent word to the missionaries there that although they were spending thousands of dollars every year to spread the gospel this young fellow—a prisoner—was doing more work in saving souls than they were. Moral: *Nothing can be substituted for soul passion!*

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THE SIXTH COLUMN

Rev. J. C. McPheeters, D. D.



Much has been said and written within recent months about the Fifth Column. The Fifth Column has contributed to the downfall of numerous nations in the present World War. The Fifth Column has been quietly working in the United States, and is one of the great dangers that the American people are confronting at the present time. But there is another column about which comparatively little has been said, but a column that is quite essential to the future safety of America. The Sixth Column which America needs to stay the tide that is sweeping against her is composed of those who give heed to the present warning signal, like the ancient people of Nineveh, who saved their city in the presence of impending doom.

One of the most dramatic scenes of history is that of the ancient prophet Jonah, walking the streets of Nineveh, announcing the impending doom upon the city in the words: "Forty days, and Nineveh shall be destroyed." Under the preaching of the prophet Jonah a new column immediately sprang up in the city that changed the destiny from destruction to security.

An inventory of the moral and spiritual life of America reveals that we have many things in common with the people of ancient Nineveh. We have erected our idols, and have burned incense on strange altars. We have broken the traditional standards of righteousness, and have tossed them aside in the name of liberty and of a new day that no longer demands the moral restraint that rested upon our fathers.

We have two remarkable instances in ancient history of great cities that were threatened with destruction, because of their sins. One of these cities we have already mentioned in the case of Nineveh, where the impending doom was announced by the prophet Jonah. Another one of these was Jerusalem in the days of Jeremiah, the prophet, who warned Jerusalem of the coming destruction and captivity at the hands of Nebuchadnezzar, the Babylonian king. In the case of Nineveh the people heeded the message of the prophet, fell under conviction, repented of their sins, and turned to God. In the case of Jerusalem, the people paid little attention to the words of Jeremiah the prophet. The king even took his penknife and cut the word of God to pieces, because it did not please him. He imprisoned Jeremiah because his prophetic words displeased him. There was no Sixth Column that arose in Jerusalem to save the city. The city went on to its destruction in the face of the warning of the prophet Jeremiah. The storm finally broke, and the destruction came. Nebuchadnezzar overran the land. He destroyed Jerusalem, tore down the great walls about the city, destroyed the Temple, and took away the sacred vessels to desecrate them. He also carried thousands of the choicest leaders of Judah into captivity into the land of Babylon.

History clearly reveals that a nation that continues in sin and wickedness, and open violation of the laws of the Almighty, must eventually reap the harvest of judgment. There is no way of escaping this judgment if the people refuse to repent and turn to God. One of the mistakes which ancient Judah made was that she rested in a false security in assuming that because she was a chosen nation the judgments of God would not fall upon her.

There is danger just here in our American life at the present time. We have had a marvelous history, and have been led by a

singular providence since the founding fathers braved the dangers of unknown oceans, and the wilds of unknown forests, to found upon American soil a great country of freedom. We have never lost any war that we have fought. We have enjoyed a prosperity that has never been equaled by any people in the history of the entire world. We have accumulated wealth that goes beyond that any other nation has ever enjoyed. In the midst of these unprecedented blessings and luxuries which have come to us there is great danger that we trust in them, thinking perhaps that some kind of mystic protection rests upon America, and that we can pursue any course we choose, and somehow we will come through with safety. This was the mistake Judah made before the Babylonian captivity. She trusted in her past victories, and in the fact that she was a chosen nation of the Almighty, and had been led by a hand of singular providence over a period of many years.

The Sixth Column which America needs is a column of men and women and youth who have repented of sin, and have turned to God with childlike trust for divine direction and guidance. The Sixth Column that we need is a marching column toward our houses of worship and the places of prayer. Where are the people who name the name of God, and profess to be his disciples? Where are the people who have any real concern about the moral and spiritual regeneration of the nation? We are like those spoken of in the Scriptures who cry: "Peace, peace, and there is no peace."

The ancient city of Nineveh was saved because the people repented, and turned to God. But the people of ancient Jerusalem had their city destroyed, and were taken into captivity, because they refused to heed the words of the prophet Jeremiah. One city repented, and one refused to repent. One city was saved; the other city was lost; and the city that was lost was the favored city where the chosen people of God dwelt. But they met with catastrophe and ruin because of their sins. God is a holy God, and he cannot allow sin and wickedness to go unnoticed and unpunished.

Two other remarkable examples in history demand our attention. They are England and France during the closing period of the 18th century. In that period both nations had fallen victims to terrible vices and sins that made them corrupt to the core. In England there came the call to repentance in a great revival, that swept throughout the entire land, like a purifying gale. England, in that period, repented, and turned to God. In France there was no revival; there was no Sixth Column of evangelists of righteousness that spread through the land, and turned the people from their wicked ways. In France there was the mighty Revolution, and the terrible Reign of Terror.

Numerous nations have already fallen under our very eyes today. Only a few years ago some of these nations were pursuing the same course that we are pursuing, a course of indifference to repentance for sin, and turning unto the Lord. The hand of judgment has fallen rapidly and in quick succession within the past year. We thank God and rejoice that America has thus far escaped the terrors of the present World War. But we cannot escape indefinitely the terrors of this war if we do not repent, and turn to God. God said to ancient Israel: "Turn ye, turn ye, for why will ye die, O house of Israel?" There is no necessity for America to reap the terrible harvest of judgment if she will but repent, like ancient Nineveh. We have too much of the spirit in our midst of "let George do it." There are multitudes who are deaf to the truths of the Scripture, the warnings of the prophets, and

the necessity of repentance, as set forth in the Word of God. While we may give assent to these truths; we sit idly by and do nothing about it. We face very grave and serious issues in our American life. Our American democracy has come to the day of judgment, and is being weighed in the balances. Whether this democracy shall survive and continue is now a burning issue that confronts the American people. We have a steadily mounting national debt, and we will greatly increase this debt in the national defense program which is now under way. Hundreds of thousands of our boys are to be called to the colors for military training, which is a new departure for the American people in times of peace. The present World War is spreading almost like a prairie fire. New nations are becoming involved in the awful catastrophe from month to month. We cannot at the present time say with certainty whether America will escape. We pray God that she may. But the possibility of our involvement is fully recognized in the speed with which we are attempting to despatch the national defense program.

In the face of these grave realities, present day statistics tell some appalling facts concerning crime, and the moral and spiritual breakdown in the nation. One of the most appalling of these facts confronting the American people is that we have 36,878,950 children and young people under twenty-three years of age who receive no religious instruction through any agency, either Catholic, Protestant or Jewish. A religious survey that was made of 7,600 American homes revealed that 2,900, or almost half of them, did not possess a single copy of the Bible. A check is forged every three and a half minutes, night and day. One billion dollars a year is spent on drugs and narcotics, and commercial vice costs America six hundred and twenty-eight million dollars annually. There are over 4,000,000 in the great army of the lawless in the United States. We have one divorce for every six marriages. Seventy per cent of arrests are due to liquor. Two million dollars are lost annually on commercial frauds, and we spend sixteen billion dollars per year for crime; which is a cost of one hundred and fifty dollars for every man, woman and child in the country.

Such facts as these should alarm us. We should be driven to our knees in prayer and in repentance toward God. The churches of our nation should be crowded with worshippers. The people of ancient Nineveh arose almost as a single man, and called upon the Almighty. Our modern culture has become proud, self-sufficient, and boastful. We have depended upon education and our modern inventions to sustain us. But our modern education and culture cannot check crime, drunkenness and immorality. This is a momentous question that confronts every citizen personally. What will you do about the situation as an individual? You may say: "I will pursue my own way of indifference and unconcern." But if every person in America would assume this same attitude, it would mean that America would continue in her path of sin and forgetfulness of God. This grave responsibility rests upon you as an individual. You may try to thrust this responsibility aside, but you cannot escape.

The next few years in the history of America will prove whether or not we have the moral and spiritual stamina to bring about the awakening that America must have if she escapes the divine hand of impending judgment for her sins. God is merciful and gracious, and pleads with the nations to turn to him. Each passing day these tragic hours of history increase the responsibility of America. The nations of the world are en-

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THE HERALD PULPIT

THE CHANGING OF SIMON

Rev. John R. Church.

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."
—John 1:40-42.

SOMETIME ago I was traveling along one of the highways of North Carolina and noticed a large billboard with this question, "Is there anything in a name?" It was an advertisement of a great manufacturing concern which has built up a great reputation and was trying to remind the people of the fact that its name was supposed to stand for something. I began to think of names in the Bible. I remembered that when John the Baptist was to be named they wanted to name him Zacharias but his father wrote that his name was to be John. I remembered that when God was making plans and provisions for his Son's coming into the world, he would not leave it to Joseph and Mary to voice a name but gave instructions "Thou shalt call his name Jesus, for he shall save his people from their sins." Then I remembered different men that had come into touch with God and had their names changed. Names of characters in the Old Testament. They did not have movie actors and actresses in those days to name their children for, so had to give them religious names that had aspirations in them. And then I thought of this man Simon and the different names he had been called. I discovered that you could trace the spiritual progress of this man Simon by his names. I want to call your attention to them.

When Andrew brought his brother Simon to Jesus he looked at this man and said, "Thou art Simon, son of Jona." In the second chapter of John's Gospel we find Jesus needed not to be taught of any man for he knew what was in the heart of man. You cannot help being blessed by that fact when you see how he comes in contact with different people. He met the fallen woman at the well outside of Samaria and started a conversation with her. Then she went into the city and said, "Come, see a man, which told me all things that ever I did; is not this the Christ?"

Nicodemus came to Jesus by night to discuss the coming of the kingdom. Jesus brushed aside everything and said, "What you need is to be born again." The rich young ruler came and said, "What shall I do that I might inherit eternal life?" Jesus answered, "Go sell all that thou hast and give to the poor and come take up thy cross and follow me." Jesus said that not because it is impossible for a person to have wealth and to be saved but because he realized that his wealth was the thing that was standing between him and a complete surrender to Jesus Christ.

When I came to him, he did not say anything to me about selling everything. But he just as unerringly put his finger on that thing in my heart and said, "That is the thing that is giving you the trouble. That is the thing you will have to get rid of, to surrender entirely to Jesus Christ." Jesus knows us. He knows all about us. He

knows the deep things, the hidden secrets of our soul. You may come to the altar and deceive the personal worker that is dealing with you. But he knows what it is that is standing in your way. You may hide behind this excuse and the other excuse. You may be putting up a bluff, but Jesus knows your heart and he knows what it is that is standing in your way.

The name Simon was not very popular. If you had gone down to the sea front and stopped some man there and said, "I am looking for a man by the name of Simon. I believe he has a brother named Andrew. Do you know such a man as that?" "Know him, I should say I do. He is the most profane seaman on this coast." You might have gone a little farther and approached another man. "Sir, do you know a man by the name of Simon?" "Know him, I should say I do. Don't have anything to do with that man. He is the most unstable fellow you ever saw. You will have trouble with him." That is what the people knew about him and what Jesus knew about him. He knew his sinful propensities and had the courage to stand and say to him, "Your name is Simon now but I can change it. I can make a new man of you. There is going to be such a transformation in your life that you will cease to be called Simon and will be called Cephas, which being interpreted is a stone."

Simon was never the same man after he met Jesus. The first time he met him he left the old life and started the new. A transformation took place in a very short time. We soon see him ordained of God to touch blind eyes, cast out devils and do many mighty works. But he was not completely transformed from Simon the profane, hateful, vacillating seaman to the Simon of Pentecost at that time.

Many times he is spoken of as Simon Peter. He has two names now. I think the reason is that he is of two natures. He has entered on a new life but he still has some of that old Simon nature in him and we see both manifesting themselves in his life. At one time we see him on the Mount of Transfiguration catching a view of the majesty and splendor and glory of God. At Caesarea Philippi we hear the question, "Whom do men say that I the Son of man am?" We know the answer. Then the question again, "Whom say ye that I am?" and Simon Peter with the help of the Spirit replied, "Thou art the Son of the living God." The Spirit had opened his eyes to the truth, and touched his heart. "You did not learn that from anybody but God," said Jesus. "God revealed it to you." Soon Jesus is saying to him, "Get thee behind me Satan." James says the doubled minded man is unstable in all his ways. Simon Peter had one mind that loved Jesus but another mind that loved Simon, that hindered and defeated him.

There are three instances where one of these names is used to the exclusion of the other and these three I want to mention briefly. One is that case where Jesus was speaking of his approaching death and of how soon his disciples would forsake and flee. Simon looked at him and said, "Lord, I will never do that. I would die first." Jesus said, "Simon, Simon!" Why did he not say Petros or Cephas? Because it was not Peter who was doing the talking. That was old Simon, strutting Simon saying, "Lord, the rest may be cowards but not I. I would die

first." And that old Simon nature got him into trouble and that is what will get you into trouble. Watch, you are set for a fall.

Another instance is where Jesus appeared to Mary in the garden and said, "Go tell my disciples and Peter." Why didn't he say Simon? Most of us would have done so, and said it with sarcasm, cutting and biting, with a sneer. But Jesus did not. He did not comment on his weakness for in that awful hour when he had failed so miserably Jesus knew his heart. Peter said, "I am going fishing. I have failed; I have denied my Lord. I might as well quit." "Well," said the others, "we believe we will go with you." When you quit Jesus and when you go back you always take somebody with you. You cannot leave Jesus without influencing somebody else. How many souls are there on the tempestuous sea of life because some man quit. But thank God Jesus did not give up. He does not give us up. He reaches after us.

And here he is saying, "Go tell my disciples and Peter." I can see Simon now as Mary comes running to him and he says, "Mary, did he really say Peter? Did he not say Simon?" Why did this name mean so much, especially at this time? Jesus is saying to this man who has denied him, "Simon, don't give up. Don't turn back. I have not forgotten the prophecy I made about you. I can still make a rock out of you."

The Lord told Jeremiah to go to the potter's house and get an idea for a sermon. The potter was molding and shaping, but there was a piece of untempered clay and it went to pieces over the hand of the potter. He didn't throw it out but he took it up and worked it, worked it and made it over again. Thank God the Lord is in the business of making people again. Had he not been, I would not be here tonight.

I would like to paint. I would like to paint one picture as it is in my mind and in the Word of God. I would like to paint the picture of the risen Lord of glory, out there gathering sticks, cooking a meal and waiting in the cold, damp morning. As the sun breaks through the mist he is standing and waiting for the man who denied him. Peter sees him. He believes it is the Lord and he runs to fall at the feet of the Lord of glory who has come to seek him from a backslidden life. There never has been a meal cooked like that. Cooked by the Almighty God. Cooked for a backslidden man. Cooked with infinite love. As they sat there Jesus turned to this man and said, "Simon, lovest thou me more than these?" Why didn't he say Cephas? I will tell you the reason why. It was because Jesus was going back to heaven and he knew that this old Simon nature that had betrayed this Man had to be dealt with. And Jesus went down to the depths of his heart. "Lovest thou me more than these?" He said it until Peter dropped his eyes. He said it until Peter cried out, "Lord, thou knowest that I love thee." Jesus was getting this man to look down into his heart and see it as Jesus saw it, to examine the intentions and the motives. "Do you love me most of all?" Did you ever have Jesus talk to you like that?

After Jesus had probed he said, "Go to the upper room and stay there until the Holy Ghost comes." And when the Holy Ghost filled the house, old Simon disappeared. The person who preached on the Day of Pente-

cost was not Simon, it was Petros, a Spirit-filled man. The man that Jesus wanted to make. A few days after that the man who stood in the Sanhedrin court was not Simon, it was Petros, the Spirit-filled man.

And you can gain such a deliverance as that now.

"His power can make you what you ought to be;

His blood can cleanse your heart and make you free;

His love can fill your soul, and you will see 'Twas best for Him to have His way with thee."

TODAY'S EVANGELISTIC BATTLE LINE

Thomas Clark Henderson



CHRISTIAN evangelism is facing as desperate a battle for its own life as it has seen in any age. Christian evangelism includes the whole of Christian activity which definitely aims at the salvation of men through Jesus Christ. This takes in both private effort and public ministries. Evangelism battles for its life in the face of an unevangelized church. For reasons which are not hard to find the church of this day has a membership which is predominantly unconverted, unsaved, unregenerate. Not only so, but a membership which neither understands evangelism nor desires to be disturbed by it. An unevangelized church will not promote thorough evangelism, of course. In one American city thirty-three churches, belonging to one of the larger denominations which formerly was a vigorous evangelistic body, reported to their annual denominational gathering that during the preceding year not one conversion took place in any of these thirty-three churches. Indiscriminate condemnation of these churches and their pastors could be unfair; and yet and surely the failure of thirty-three churches to see one convert over a period of twelve months is evidence that a large part of these churches is unevangelized, for a converted church will also be a converting church.

With blushing face we must admit the truth of Harold Begbie's characterization of the modern Protestant Church: "To watch the church in the world is to be reminded of a poor relation from the province sitting silent and over-awed in the gilded drawing room of a parvenu. There is no sound of confidence in her voice. She whines for the world's notice instead of denouncing its very obvious sins. She is too much in this world and too little in the other. She is too careful not to offend Dives, and too self-conscious to be seen openly in the company of Lazarus. It is impossible not to think that a coarse world has shaken her faith in Christian virtue. She clings to her traditions and her doctrines, but she has lost the vigorous faith in spiritual life which gave beauty to those traditions and has ceased to set that example of entire self-sacrifice which rendered her doctrines less difficult of interpretation by the uninstructed. She has ceased to preach, even with the dying embers of conviction, that a man may 'gain the whole world and lose his own soul.'"

Time was when a church member who did not have "grace" at the table and family prayers, who attended questionable amusements, who did not reverently observe the Christian Sunday was an exception. Today the church member who is the opposite of these is the rare exception.

The unevangelized church is a self-sufficient church as far as evangelism is concerned. She does not need the evangelistic message nor work. She senses no need of being spiritually and holily prepared for evangelistic ministries. She achieves her self-chosen goals without evangelism, so she carries on very nicely without it. The unevangelized church makes it so difficult for evangelism that much of active soul-saving work is driven to operate outside the church. In this tragic fact of an unevangelized church evangelism is having to battle with foes within its own household.

Evangelism is battling for its life in the deepening gloom of its own failure to Chris-

tianize our centers of population. Our great cities are the most tragic and seemingly hopeless missionary fields within sight. Our cities are deeply and increasingly pagan and atheistic—much more so than they are Christian. It is frightening to face the available statistics showing the relative numbers of Protestant Christians and the entire population of any large city. Christianity knows no greater failure to its evangelistic efforts than in the positive, non-Christian population of our larger cities. This holds true even in the cities in which are located some of our best and most noted evangelistic churches and institutions. We are not holding our own in the evangelization of any city of size in the United States. The blame for this cannot all be laid at the door of non-evangelistic churches. The truth is that we, who are evangelical and evangelistic, are not doing much that is effective to save our cities. We use the pulpit, the press, the radio, the street and personal testimony, but with very little effect in really evangelizing the vast masses in our cities. False and fanatical religions thrive in our large centers of population, indeed, everything that thrives on public interest and patronage attacks our cities vigorously; but the lonely and hard cause of sacrificial evangelism battles in a sadly losing conflict.

The pagan, secular, lawless and Christless cities constitute a battle front for evangelism that endangers its right to exist. Evangelism is battling for its life in the face of a repeatedly fooled and disappointed world. The masses have been led to believe that we have more for them than they receive. With our offers of salvation through Christ we have offered them uplift, magic and fantasy—all sorts of short cuts to many desirable things—healing of the body, deliverance from hard circumstances, security and fantastic hope. We have made the Gospel into a panacea for the inevitable and inescapable ills of life. We have offered Christ as a substitute for moral discipline and hard struggle. The people have been fooled so often that it is now a hard thing to whip up much enthusiasm and interest in the rugged and essential and simple things of the simple gospel of Jesus Christ. Even evangelism and evangelists have been guilty of capitalizing the gullibility of the people. The reaction to all this is disastrous to contemporary evangelism. Anything evangelistic is immediately considered as a racket of some sort. In large areas of popular thought the very phrase "soul saving" connotes something trick or cheap. Evangelism is made the harder for even the most earnest evangel when a large portion of those whom he would bring to Christ treat him and his message as a cheap and disguised trick.

Moreover, the evangelistic workers themselves suffer some bewilderment about the major note to sound, because of their disappointment with highly rated major notes. We have been told that if we would give special emphasis to a particular doctrine, or to some phase or degree of Christian experience, or to some gift of the Spirit, or to divine healing, or to some school of prophetic teaching, we would by such major emphasis find a magic key. All of these "major notes" have betimes disappointed their devotees, and the resulting disappointment has bewildered some workers to the danger point. Not only the people have been fooled by these "magic keys" or "major notes," but the

workers have in many instances lost both their nerve and verve for the more unromantic, unappreciated, laborious way of centering one's whole emphasis on "Jesus Christ, and him crucified." The people have been fooled so often by flamboyant evangelism, and the evangelists themselves have been so often disappointed in their dependence on the things to which they gave major emphasis that the whole front of evangelistic battling is certainly a complex and hard one.

Evangelism is battling for its own life in a generation which has all but lost a Christian conscience. This day has well nigh completed the funeral service for Christian righteousness. Who says anything stern or definite to us about moral self-discipline? Who pleads for the Sunday observance? Who pleads stridently for Christian righteousness in the holding of possessions, in social relations, in marriage, in verbal contracts and promises, in brotherhood? This day is not in the mood to listen appreciatively to preaching and teaching of old-fashioned Christian righteousness. Calvinism is reviving its attractive but perilous teaching about "eternal security" for all who once believed in Christ regardless of their moral practice. Champions of high and holy Christian living fail to translate their ideologies into true brotherliness, honor, humility, etc. The world is slithering along with its moral standards determined by the immediate exigency. The popular attitude is that of the man in one of Lowell's verses, who opined,

"I'm willin' a man should go tollable strong
Agin wrong in the abstract, fer that kind of
wrong

Is cllers unpop-lar an' never gits pitied,
Because it's a crime no one ever committed;
But he mus'n't be hard on partickaler sins
Coz then he'll be kickin' the people's own
shins."

Again, evangelism is battling for its life in a day which has little time for it. The program of the average church has no place for evangelistic activities. The common people are the objects of so many causes and interests that they have no time left for devotion to intensive evangelism. The schools claim so much of the time of their students that it is well nigh impossible to get a chance to evangelize our young folk. Ten thousand charmers and champions of causes have the interests of the multitudes in rural and urban sections so that time for evangelism is ruled out of their days. Nearly everything is on wheels and is streamlined for speed. Ox-cart evangelism never catches up with the galloping people of this day.

Then, evangelism is battling for its life without sufficient funds for its continuance. It is unorganized and can never be institutionalized and remain true evangelism. Evangelism must be interdenominational, if not non-denominational, to be true evangelism. It must be financed by those who appreciate it as the first task for all Christians. There are funds for evangelism in foreign lands, and for social service, for education and architecture, but evangelism must go begging. It must trust God for its support and that takes an independence and a ruggedness of purpose as well as faith that is rare and costly.

In these glimpses of the battle front of evangelism today we have not seen the entire

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ASBURY ALUMNI PAGE



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

"Not As I Will, But As Thou Wilt."

Matt. 26:39.

EARL T. SCOTT.

The being that God has created in his own image, who lost this image through yielding to the wiles of the tempter, and who yet may be restored to God's likeness by the life-giving spirit of Christ, is called man.

Man is composed of three distinct and separate parts: body, mind, and soul or spirit. These three blend, harmonize, and are interwoven in one human being. With Luther, Wesley, Moody, and a host of others, I firmly believe that there are two spirits contending one against the other in this world. We call these spirits good and evil; God, and Satan, the devil. If there be no devil from what source springs sin? If there be no sin why so many crimes, jails, prisons, and other dens of vice upon the earth? If there be no God from what source springs the good, love, prayers, pure hearts, and unselfish living on the earth?

If we take the Bible as the divine revelation of God to man we find there are three wills actively working in this life: God's will, Satan's will, and man's will. Madame Guyon, one of France's greatest saints, once said: "God has voted to give me life; Satan has voted to give me death; my vote is the deciding vote. With God's help I choose life."

JESUS THE MAN.

"Not as I will, but as Thou wilt":—These words of Jesus convince me that his human flesh received the last thrust of Satan's power. Though he never gave way to sin yet for our sake he embraced and gathered into his spirit all the powers of evil that he might conquer them by the offering of himself. His was the strongest conquering spirit for he yielded to no power of sin. Well might it be said of him that he lived and wrought God's will by his spirit while here on earth. Psalm 40:7, 8.

The cost of his praying these words from the deepest depths of his abandoned soul unto the will of his Father, and our Father, can never be adequately paralleled by any sacrifice on the part of man. Whereas we have our individual homes he had none. Whereas we have our life-mates he had none. Whereas we have our very own offspring he had none. Matt. 8:20. The things that we count most dear he sacrificed. He denied himself these blessings of earth that he might be true to his Father's mission in giving life eternal by the sacrifice of his own life.

Daniel Webster could not conquer himself. In moments of temptations he forgot, and in other moments disobeyed the heavenly vision. Ticknor describes young Daniel Webster and his delivery of the Plymouth Oration in glowing terms. God offered this wonderful child of the granite hills a possible destiny that any of his angels might have envied. He could not cling to the ideals of the Salisbury house, the ideals of his Puritan ancestors, so that great as were the achievements of orator and statesman we are compelled to know him as a disappointed man. Sombre, morose, rejected, a shadow of a vast splendor, but the shadow of a mightier possibility, which, if realized, would have filled him with divine joy.

JESUS THE GOD.

"Greater is he that ruleth his spirit than he that taketh a city." Prov. 16:32. "Never man spake like this man," John 7:46. Some

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J. Byron Crouse, Radio Director, Wilmore, Ky.

one has raised the question: "How do people act when facing a crisis?" Another has answered: "When facing a severe crisis, people act as they have prepared themselves to act by the attitude that they have cultivated in the midst of small crises every day."

In Jesus Christ there was the consciousness of a power adequate to every emergency of life. He prepared his spirit to conquer his crosses through submission to his Father's will. The stoic philosopher says: "Bear the unavoidable with dignity." "No!" says Jesus Christ, "bear it with a calm, invincible delight; for if it is unavoidable it is the will of God." The will of the Father not only was meat and drink to the Son but brought joy in the fulfillment thereof. He "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2.

YE ARE GODS.

Since God has honored us by lifting us to companionship with himself; since Christ the Everlasting Son loves us to the extent of giving, interceding, strengthening himself constantly in behalf of our everlasting joy; then let us be gods in purifying our spirits and our worlds with his love, his truth, his victories, and his wisdom. Others have done it in their day and we can do it in ours. Let us live and work in his love then indeed we will share his joy forever.

The Christ and a Better World.

BY WILBER O. ALLEN, A.M., B.D.

XI.

THE CHRIST VS. THE ANTICHRIST.

"And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine."



HE devil is a past-master in the art of false inducements. Whatever any person most desires to have, Satan is ready to offer, and seemingly on the easiest terms. Only a bit of homage, and your every wish is gratified. All things are his, so he claims, and he gives them to whomsoever he chooses. Others are getting what they want, why not you? There is no body whom he would sooner accommodate than you.

Most men have ambition to rule. That was what we were created to do. A proclivity therefore manifests itself very early in childhood, and it grows with the years. At play or in school, in some form or another, youth strives for the mastery. Next to win-

ning the championship for himself he finds glory in being the right hand man to the one who is bound to win; to whom he gives his homage, for whose honor he contends with slavish loyalty.

Jesus knew that through his veins coursed the royal blood of David, Israel's ideal king, who had gained a throne on which his posterity sat for half a millennium, and to him had been promised an everlasting kingdom. For fourteen generations they had been dispossessed of their inheritance; but Sabbath after Sabbath Jesus had worshipped in the synagogue and listened to the reading of the prophets, wherein were promises that the kingdom should be restored, and that to it should come a glory surpassing that of any king that held imperial sway over the Gentile nations. Had he not the other day, as he came up from the water at John's baptism, heard a voice from heaven, "This is my beloved Son, in whom I am well pleased?" Now, as from an exceeding high mountain he beheld the glory of all the kingdoms of the world, was he not seeing the glory that was for him? How came the rulers of these kingdoms by their power? How came Caesar to occupy his throne by the Tiber? How had the kings of Egypt won their renown? How had Alexander extended his domain from the far west to the borders of India, and south to the sources of the Nile? And what of Cyrus the Persian, who lifted an obscure people on the coast of the Caspian Sea to world pre-eminence? Or Nebuchadnezzar, that Babylonian despot who had brought into captivity the people of God and dethroned the dynasty of David? The one who stood beside him on that lofty height and pointed out to him the splendor and glory of all these kingdoms assured Jesus that he, Satan, was the one who possessed the might and glory whereby each and all of those sovereigns had risen to power and fame. He had put invincible armies at their command. He had made human blood flow in streams. It was by the might which he had supplied that great cities had been made heaps of ruins, fertile fields had been laid waste, innumerable captives had been enslaved, famine and pestilence had depopulated areas where civilization aforesaid had reached its highest development.

If all these kingdoms were but subjected to Jesus, how much better and wiser could he govern them than had those monarchs. How much better world would it be under his just and beneficent rule. How he would better the lot of the poor, and lift the burdens of the slaves. And the Jews, his own people, whom God had chosen for himself, but who had suffered so much at the hands of the heathen,—what blessings he would bestow upon them. How easy to obtain it. True, another way had been set before him to bring in the kingdom, the way of sacrificial love. But that was a hard way, and a dubious one. It would mean more suffering than human tongue could ever tell. And could inoffensive love ever win over ruthless might? Love is so weak, while sin and hate and selfish greed are so fearfully strong. These forces have always ruled the world; if love ever does overcome them it will take many thousands of years. Now he may gain the end he seeks by the short cut way. Why not take it from Satan's hand; and when he has possession of that power, he can turn it against Satan and drive him out of the world? Why not overcome might with might?

No, it is written, "Thou shalt worship the

Lord thy God, and him only shalt thou serve." Jesus chose the better way, the right way, the only way to overcome the anti-christ. Yet some there are that think that in the end, after all that the preaching of the gospel can accomplish is done, Jesus will have to take the kingdom by force. Paul tells us the sword of the Spirit, the spirit of his mouth wherewith he will consume the lawless one,—“the sword of the Spirit is the word of God.”

In Heb. 4:12 we are told, “The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” And in John 4:4 we read, “Ye are of God, little children, and have overcome them: because greater is he that is in you than he that is in the world.” Spiritual victories can only be won by spiritual forces. Evil spirits cannot be made righteous by coercion. Too long have we tried to bring peace to the world by warfare. If Christ dwells in us we shall overcome the world in his way.

In Rev. 19:11ff, John “saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war . . . And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations. . . . And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. . . . And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth.” Could we have a plainer statement that the weapon with which the antichrist is to be overcome is the preaching of the gospel? Whenever the church has tried to take the world by means of carnal weapons, it has suffered defeat. When it has followed the method of Jesus, it has been victorious. “And I heard a loud voice in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

Let us conclude with two quotations from the Psalms:

“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed. . . . Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

“The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”

REQUESTS FOR PRAYER

Mrs. A. B.: “Please pray for my healing. I have the faith that my Savior is able to do all things if it be his will. I pray I might get well. My babies need me so and oh, how I need them. Won't you please pray for my mother too, who has recently had a nervous breakdown and has the added burden of my children.”

Mrs. J. U.: “Please pray for Mr. Uhler who has been sick.”

Mrs. S. McG.: “Please pray for my mother who is in the hospital. The doctors say she has cancer,

but our God is able; mother is saved, belongs to the Methodist Church and she believes our God can heal her.”

(Continued from page 3)

THE SIXTH COLUMN.

gaged in a terrible death struggle. The standards of living are rapidly being lowered in these countries, and they are moving on toward famine, an epidemic of plagues, and economic collapse. If America will rally her potential moral and spiritual forces, she will have the opportunity of standing as a Gibraltar of strength, with the uplifted torch of liberty and spiritual power, to illuminate the broken nations of the world wrecked by the madness and insanity of war. The light from this glorious torch of freedom held by America may prove to be the last ray of light with which to drive out the darkness from deranged and unbalanced minds of a war-stricken and hate-stricken world, restoring again sanity and peace among the nations of men.

Such a glorious destiny is possible for America if she repents and turns to God. If she does not, then she too may become a victim of the terrible maelstrom of destruction, and the whole world may sit in darkness and confusion, without a single nation bearing the uplifted torch to direct the world out of the nightmare of hopeless confusion. God grant that America may heed the call of God to repentance; and may she fulfill the high and nobly destiny of bearing the torch of freedom and spiritual light among the benighted nations of men, until the darkness is banished in the dawn of a more glorious day wherein reigneth righteousness, liberty and peace among the now stricken and oppressed nations of the world.

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A MOST HELPFUL GIFT

Has it ever occurred to you that Christmas time is an opportune time to place in the hands of your friends something that will be helpful to them? These days we are not so much in need of ties, handkerchiefs, candy and the like, as we are some real spiritual food that will feed the soul. Really, thousands of people are hungry, and do not let it be known; but if you will have the postman leave them sixteen pages of good spiritual food each week, they will read it and their souls will be fed by it. You would be agreeably surprised to know how few would not read and appreciate it.

Of course, you know we refer to the weekly visits of THE PENTECOSTAL HERALD, and you can send it to father or mother, son or daughter, uncle or aunt, your barber, merchant; in fact, any one in whom you are interested, and we will send them a card at Christmas time, announcing your name as the sender.

It might not be a bad idea for you to ask God's blessing on them each week, that THE HERALD might mean their salvation or sanctification; or at least, a spiritual blessing.

Think up the names and addresses right now and write them down. The sooner you send them in the better for you and us. The cost to you would be only \$1 a year for each gift. Can you think of anything that would be better!

Name	Name
Address	Address
Name	Name
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Address	Address
Name	Name
Address	Address
Name	Name
Address	Address

A Guide and Help to Spiritual Life

Some one has said that supreme joy comes to one who is disciplined physically, mentally and spiritually. “The Joy of Discipline” is one of the richest, most inspiring little books we have ever read. A prominent business man came into our office. We handed him a copy to read, and the next time he called he said it was the most wonderful book he ever read and that he so appreciated its message that he gave up cigarette smoking, and has absolutely no desire to take up the habit again.

This is a small, attractive book, but carries a wonderful message. Get it and read it and re-read it and circulate it. Results will be sure to follow. Fine to give a young man for Christmas.

“The Joy of Discipline,” published at 75c. We offer it special at 60c, or two copies for \$1.00. Order from Pentecostal Publishing Co., Louisville, Ky.

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Create interest in missions while an intensely interesting book is available. “Ukanya,” the title of the book, is also the name of the African girl about whom it is written—her memories of childhood, her father's marriage to numerous wives, her fleeing to the mission, her conversion, her journey to and life in the Normal School, the death of her sweetheart, her trip to America, all hold one spell-bound. You will want to read it again and again, and will enlist others in the cause by loaning it.

“Ukanya,” by A. M. Anderson, published to sell at 75c. We offer it at 60c or two copies for \$1.00. When these copies are gone, the book is out of print. Order from Pentecostal Publishing Co., Louisville, Ky.

Help me to put myself aside—to think of the happiness of others, to hide my little pains and heartaches, so that I may be the only one to suffer from them,

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(Continued from page 1)

The doubtings and wanderings of the Israelites in their journey to Canaan is certainly a very good illustration of the spiritual life of a large per cent. of Christian people who go forward very slowly, and sometimes go backward; not a few backslide, or perish in the wilderness. The Jordan is another very distinct crisis in the history of the Hebrews. It is out of its banks, Canaan is on the farther shore; there is no bridge nor ferry. They must either cross over or go back into the wilderness; the waters are too deep to wade, but God comes in his mighty power and brings them over, dryshod.

These are two great epochs in the history of these people; two extremities when having done all that they could, they waited upon the Lord and he came to their deliverance with mighty power. When they crossed the Red Sea out of Egypt they raised a shout of triumph; when they crossed the Jordan into Canaan they shouted down the walls of Jericho. Now they have come into a settled estate; they have reached the land of promise. Their cities are built, the corn and wine, milk and honey, are awaiting them there ready to hand. It beautifully illustrates the joy, the strength, and the sweetness that come into the believer's soul when he is wholly sanctified, and realizes that he is no longer in a wilderness with a great conflict with doubts, frequently with scant rations in his spiritual supply; but the Holy Spirit is come into him in power, set up the kingdom of God within his heart and abides to administer that kingdom.

Of course, there were enemies in the land and the Israelites had to fight for their possessions; they were annoyed and their enemies did what they could to dispossess them. There were backslidings and much to contend with, but no doubt, many of them died in the faith and went up to eternal rest. So it is in the sanctified life; a good many Canaanites remain in the land and some of them undoubtedly do all within their power to disturb, annoy, and oppose their brethren who have come into the fulness of the blessing of the gospel of Christ. In their opposition they will name them the 'Holiness people,' and then accuse them of giving themselves the name. They can scarcely give a joyful word of testimony or sing a song of praise, or bear humble witness to

the power of Christ to save from all sin, that they are not at once assailed with accusations of fanaticism, hypocrisy and inconsistency. All of these accusations were brought against Mr. Wesley and his co-workers and their followers, and as the great work of God has gone forward these spiritual Jebusites have held on their way with a faithfulness worthy of a better cause, and for anyone to say, "I am living the Canaan life," is very offensive to them; but there are hundreds of thousands of people who understand their language perfectly and hail it with delight. There is a host of Methodists in heaven who would know exactly what it means and respond with a joyful amen.

The history of the Hebrews offers a beautiful illustration of Christian experience and enables the minister to point out with clearness and force the progressive steps as one begins his spiritual career fleeing from bondage of sin, and closes out in the richness of his inheritance among them which are sanctified dwelling among the rich fruit, delightful blessing, and walled cities of Zion, with a glad song of "The Lord is my Shepherd; I shall not want." To the initiated, those who have known the bondage of sin, the forgiveness of sin, the conflicts with their own carnal uprisings, and the baptism with the Holy Ghost cleansing out these carnal affections and bringing in a full deliverance, the testimony, "I am enjoying the Canaan life," conveys a world of meaning and there is nothing unscriptural, illogical, or contrary to the great facts in Christian experience in such a testimony.

The Passing of Mr. Thos. B. Talbot.

I have hesitated to write this notice of the death of my dear friend, Thos. B. Talbot. Writing an obituary notice seems to be a sort of farewell to one we have known and loved and I am always inclined to postpone this final tribute to a beloved friend.

Mr. Talbot died October 3, after reaching the ripe age of seventy-nine years. He came of one of the best families in the Bluegrass region of Kentucky. His grandfather Talbot was one of the finest specimens of old school gentlemen and represented his district in Congress for many years. His mother was of one of the best families in Central Kentucky. One of her sisters married the celebrated General Fly, a distinguished officer in the Union Army during the Civil War. She owned and successfully ran a female college for a number of years; a woman of remarkable gifts and most excellent character. Mr. Talbot's father died when he was quite young. Mrs. Granville Cecil, one of the most wealthy, cultured and beautiful women of Danville, Ky., was his own aunt, and they were fond of each other.

My dear Tom found a good wife in the daughter of Rev. Hunter, a consecrated Methodist preacher. They reared a family of interesting children, two sons and four daughters, who have prospered in business and made honorable members of society.

I first met Tom Talbot while preaching in a revival in Paris, Ky. He was then a young man connected with the Paris *Kentuckian Citizen*, one of the most famous papers in the Bluegrass region, whose editor was Colonel Craddock, a famous old Virginia gentleman. When I changed *The Old Methodist* monthly to the *Kentucky Methodist* weekly and moved to Lexington, Ky., Tom Talbot came and took charge. His wisdom, as a printer and publisher, his devotion to me and the work in which I was engaged, made him an indispensable factor in our work. The circulation grew and we moved to Louisville, Tom going with me. He formed a wide acquaintance and was one of the knowingest, friendliest men I ever knew. He knew how to cultivate acquaintance and made friends for himself and the work in which he was engaged. For years, he had charge of our book sales at the Kentucky

and Louisville conferences. He knew the preachers and their abilities, I dare say, better than the bishops. He could get acquainted with and understand men in a remarkable way. He traveled with me in my camp meeting circuits, got subscribers, sold books, made friends and was the best "scolder" I ever had. He took the largest privileges with me and did not hesitate to tell me when a sermon was too long, or when I said something I should not have said, or did something I should not have done, and he did it in a way that was not offensive, but helpful.

I remember once at a great camp meeting in Illinois; the closing Sunday the crowd was immense, some 7,000 being on the grounds. Many were restless and walked about, and the heat was intense. I scolded a little. The Sunday morning service was my closing meeting for the camp. I went to my tent, was stooped over bathing and Tom was looking at me, with a bit of displeasure in his countenance. I was quite worn out and said, "Well, thank the Lord, that ends my work at this camp for this year." Tom said, "No, it doesn't. You are going to preach tonight." "Why, Tom, you would kill me," I said. "No, I would not kill you, but you are going to preach tonight. You scolded today and hurt some good people's feelings. These people love you, had tried hard to get you here and you are going to preach tonight, and not going to reprove any one or find fault with anything, but preach a gospel message in the spirit of love." Tom was so earnest, his voice trembled. I said, "Yes, Tom, the Lord helping me, I will." And I did. We had a great crowd; I had liberty, the spirit of love abounded, the altar was filled and converted and sanctified people were shouting until after twelve o'clock that night. Dear old Tom was happy. We had enough experiences, traveling, stopping at hotels, in annual conferences, camp meetings and revivals, discussing the problems of THE HERALD, to make a good sized book. It was during those days that I married and brought my wife from California. Sister Talbot received her as mother and sister. They loved each other beautifully and we were often at the Talbot home. Those memories are precious. Tom was always a bred and born Presbyterian, but he loved the Methodists and knew how to work with them far better than some who were of them.

Many years ago the Presbyterian Church came to know his value and took him away from me to look after their mission work in the mountains of Kentucky. He was a sort of lay preacher, traveling far and near, a wise counsellor, a good reconciler, a kind reprover and wonderfully popular with the people. I was traveling much of the time and we rarely met, and it was a real privation to me. His health broke down but he was cheerful and hopeful and held on until his seventy-ninth year, and fell on sleep in peace. Thousands in the various walks of life were saddened to hear of his departure. He was popular with all classes, from the most refined to the most humble of his fellowbeings. In his old age he was tenderly cared for by a worthy young son, a successful attorney in Akron, Ohio. I shall hope to meet him by God's compassionate love in a country that is fairer than day.

H. C. MORRISON.

Dr. H. C. Morrison, of Louisville, Ky., closes his evangelistic meetings with us today in two services, 11:00 A. M., and 7:30 P. M. His ministry has been a great blessing to our people. He has preached with vigor and in the power of the Holy Spirit twice each day during the past week. A beautiful liberty of spirit has prevailed in the services. Seekers for reclamation, pardon and sanctification have been at the altar day after day during the services. Most of those who came as seekers to the altar found the victory in Christ which they sought.

Dr. Morrison will go to Trinity Church, Los Angeles, for a week of meetings before returning East. Our prayers shall continue to follow this noble and worthy servant of the Lord as he goes to other fields of labor.—*Glide Church Bulletin.*

Asbury Messengers Quartet.

An effective phase of the week-end ministry of Asbury Theological Seminary students is the regular singing ministry of the new Seminary quartet—the Messengers.

Since their organization early last summer, the Messengers have been singing each week-end in churches throughout the Middle Western and several of the Eastern states, presenting sacred song programs and also holding revival meetings. Churches in which they are appearing respond warmly to this unique presentation of the "gospel in song." Young people especially are challenged by the personal testimonies of these young men.

In addition to their week-end programs, the Messengers sing regularly on the "Morning Watch" program from Asbury College, Wilmore, Ky., over Radio Station WHAS, Louisville, Ky. The time of the broadcast is 6:00 A. M., C.S.T. on week days and 7:30 to 8:00 A. M. C.S.T. on Sunday.

Pastors within driving distance of Wilmore, Ky., who desire the services of the quartet for week-end meetings, should address communications to the Asbury Messengers, care William Gillam, Wilmore, Ky.

A Father's Grief for a Foolish Son

MRS. H. C. MORRISON.

IN all the pages of sacred writ, there is no more pathetic picture than that of David as he was brought face to face with the sin of a debased and ungrateful son. If ever the words

of the "wise man" applied fittingly to a case, it would apply here. "A foolish son is a grief to his father." Some have accused David of being responsible for Absalom's conduct; in one instance especially he displayed childish weakness, when on his return from Geshur, whither he had fled after killing his half-brother, Ammon, David allowed him to come to his house but would not see him, neither punished him for the awful crime, thus compromising with him and at the same time aggravating the offender by excluding him from the court.

One of the saddest things in this world is for a parent and child to be uncongenial; that fond, confiding spirit which is one of the sweetest joys of a child's life, Absalom crowded out by the unholy ambition to be greater than his parent. We have a picture of what sin may drive one to in the case of Absalom, also the consequence of an unrestrained son.

The Mosaic law was, as it may seem to some, unreasonably strict in the matter of training children. If a son was stubborn or rebellious and would not heed the voice of the parents, they would bring him before the elders and confess his sin and then suffer him to be stoned to death. While this seems severe, it doubtless saved many other sons from wreck and ruin. In no age of the world's history has there been such laxity and unconcern on the part of parents in training their children as the present; this being true it makes it doubly hard for the mother who *does* covet the best for her children, to train them in the paths of right and uprightness.

We do not think the fathers of the present day take as much interest in the rearing of their sons and daughters as they should. This leaves the poor, overtaxed mother to draw the lines of parental authority alone, when she is not equal to the task, consequently, many things are let go by which

OUR FRIEND, DO NOT FORGET!

You know The Herald was born, and has lived and labored for the spread of scriptural holiness over all lands. The Lord has blessed its labors in a wonderful way; it has afforded an opportunity and channel for consecrated money to be applied directly to a real need and for the very best objectives.

We have labored at disadvantage in building up and carrying on the work of Asbury Theological Seminary, but we have turned out enough graduates to make a good sized annual conference. They have been worthy young men; of course, many of them have labored under handicaps of opposition. In this world, and often, unfortunately, there are places in the Church, where holiness is not only unwelcome, but bitterly opposed. This is in harmony with the nature of things. Our sinless and blessed Lord met with opposition, resistance and hatred throughout his ministry and with mockery while he endured the agonies of the cross.

The appeal we are making now is one of the most important in all the history of the work of this paper, to build up, to educate, to agitate, to promulgate these great truths to which we have devoted ourselves; the offer of a full salvation from sin through our crucified and risen Lord.

There is not, and cannot, be a greater need than a well trained, sanctified, Spirit-filled ministry. Come, my friends, and help us in this work. The need is so great, the opportunity is so auspicious. A little of your tithe money can go so far. The thing that gives me a bit of pain is the fact that many good people will read these lines and feel no obligation or disposition to help in this splendid task of building up a truly Wesley Theological Seminary. The time is short, my friends, so give us a helping hand by sending your donation at once, or on Christmas Eve, for the building up of a full salvation school for the training of a spiritual ministry. Send your offering to Mrs. H. C. Morrison, Box 774, Louisville, Ky. Read this appeal, and join us in prayer. We make it without apology because the need is so great. Multitudes attend church and hear no definite preaching on regeneration or sanctification. There is no way to estimate the possible interest on your donation in sending forth courageous, earnest, Spirit-filled ministers of the gospel. Help us in this great work for Christ's sake.

Your brother,
H. C. Morrison.

should be arrested in their incipency. Some one has said that "The parent who does not secure the allegiance and obedience of his child, is as really violating the fifth commandment as is the child who disobeys and dishonors him."

What a tender, anxious inquiry was that of the broken-hearted old father, "Is the young man Absalom safe?" The father-heart forgot the rebellion, ingratitude and sin of the prodigal boy, in the great love he bore for his son. David forgot his kingship in the father love he felt for his child, and longed for his safety, just as every true father would have done. How many anxious mothers and fathers there are over this land today who are secretly asking in their hearts, as they think of their loved ones far away, "Is our boy or girl safe?" The suffering, anxiety, and longing solicitude which the true father and mother feel for the safety of their children, will never be known by the ones who occasion this suffering; this is the unwritten page in their life's history, which is too sacred for the casual and unsympathetic eye to gaze upon.

Sometimes the blame for the wandering of the prodigal may rest with the home-makers, or rather the non-home-makers. Often the influence we attribute to bad books or to the peril of homelessness. We do not mean by this that he has no room, bed or the temporal comforts that go to make up a home, but there is a feeling of isolation, the lack of sympathy and taking pleasure in those things which interest him. The boy must have something around which the tendrils of his soul may fasten themselves, otherwise he will seek the street wanderers for his associates, which means a wrecked life and eternal doom hereafter.

Allow us to quote from Francis G. Peabody: "If there is a thing that a boy cannot

bear, it is himself. He is, by nature, a gregarious animal, and if the group which nature gives him is denied, then he gives himself to any group that may select him. A boy, like all things, in nature, abhors a vacuum, and if his home is a vacuum of loneliness and homelessness, then he abhors his home."

To look at Absalom's environment one would think that his life was an assured success, for he was the only one of David's sons whose mother was a princess, his personal appearance was noted for its beauty, but there slumbered in his soul that which turns position into ridicule and beauty into contempt. The very things that others would covet led to Absalom's downfall. Yet amid all his failure, there was one who loved him still and sat over the gate with anxious heart breathlessly awaiting the tidings from an ungrateful and rebellious son, and when told the sad story of a ruined life gone out to meet its God, the grief of the poor, old father broke out in a cry of lamentation: "O my son, Absalom, my son, my son Absalom! Would I had died for thee, O Absalom, my son, my son!" No doubt David felt there was no sorrow like his, but the mistakes of a ruined life could not be recalled and the result was that an old father had to weep his life away in inexpressible grief and sorrow.

(Continued from page 5)

TODAY'S EVANGELISTIC BATTLE LINE

battleground, but here is enough to raise the question in the mind of all serious observers, just what is the future of evangelism?

I have been active in evangelism for a third of a century. My travels, contacts and reading keep me measurably informed of the field of Christian evangelism in general. I am far from confusion or discouragement about the work of winning men to God, but I do face some questions about how to carry on in the face of the present situation. I know that evangelism is infinitely more a matter of passion, atmosphere and faith than it is of method and form. I know that much of our modern evangelism is far from the simple evangelism of the early church. I know that the world never needed true Christian evangelism more than it does today. I have some convictions and opinions about what we must retain and what we should drop from our evangelism to match the situation and needs of this day. I think I know some of the simple and sturdy values which must be restored to our public evangelism, but I am not disposed to list them now.

Indeed, I wish that we might have a courageous airing of this whole matter in private conversation, in our Christian gatherings and on the pages of THE PENTECOSTAL HERALD. Would it not be helpful to have a variety of constructive answers to such questions as: What is the future of thorough Christian evangelism? Are we in an age when we may as well give up our sacrificial evangelism? What is to be said to the several hundred idle evangelists in America? Should evangelism be less professional and commercial and more inclusive of laymen and interdenominational activities? Is there anything more that we can do to evangelize the unevangelized church, the pagan centers of our nation, the fooled and disappointed masses of people, the youth, the preoccupied and fast wheeling multitudes of this day? What about evangelistic piracy? Is the day of interdenominational evangelism gone?

Dr. Ridout's Itinerary in Brazil.

July to March, 1941, Brazil. Address care Rev. C. L. Smith, Rua Sampson 610 Sao Paulo, South America.

From Gladstone: "The ravages of drink are greater than those of war, pestilence, and famine combined."

OUR BOYS AND GIRLS

ONE OR TWO EGG COOKIES.

By Emma Florence Bush.

Grandma was making cookies. She put some milk into a yellow bowl, then she brought out from the pantry two eggs in a brown dish. Alice sat with her elbows on the table watching.

"Haven't you but two eggs?" she asked.

"No," said Grandma, "the hens do not lay many eggs just now, and they are very high at the store."

"Couldn't you make the cookies with one egg and make me a little custard with the other egg?" asked Alice.

"I don't see how I could," said Grandma. "The little sick girl I am making them for likes the kind it takes two eggs to make."

"I want a custard," whined Alice. Grandma looked in her cookbook and found a rule for one egg cookies. She made them, and the little custard for Alice, who said, "That was so good, Grandma, I wish you hadn't made cookies but had made me another custard."

By and by it grew dark and Grandma put on her hat and coat and took the basket of cookies. "You may stay with us tonight, Alice," she said. "Get ready and come along."

"Are you carrying some cookies for us, Grandma?" asked Alice.

"No," said Grandma, "the little girl does not sleep much and she likes cookies to nibble."

When they reached the house Grandma put on a print dress and told Alice she might sit in the chair a while and watch the little sick girl, whose name was Edith. She had been very sick and her mother had been sitting up nights and taking care of her day-times. Now some good neighbor came in at night.

Edith did not talk but she smiled at Alice, who smiled back at her. Grandma read her stories, but every little while Edith could not breathe and had to be propped up with pillows. At last Grandma took Alice by the hand, led her to a couch in the next room and tucked her in with a puff. "Now go to sleep," she said, "and I will call you in the morning."

But although Alice went to sleep she kept waking up and she saw Grandma come in and out of the room for more pillows. Once she went back carrying the cookies.

"Did she like them?" Alice whispered the next time Grandma came in.

"Pretty well," said Grandma.

"I didn't know anyone ever couldn't breathe easy enough," whispered Alice sleepily. "I am sorry now because I teased for a custard."

The next thing Alice knew, Grandma came to wake her for it was breakfast time.

"Grandma," said Alice soberly, as they walked home, "May I take the fifty cents Daddy sent me to spend and buy some eggs, and will you make some more cookies for Edith and put two eggs in?"

"Yes, I will," said Grandma, "and you may take them over this afternoon. She is really better and I think she will be glad to see you."

"And I will carry her my big doll Rose," said Alice, "so she will have company when she can't breathe. And Grandma, I am never, never, never going to tease for things for just myself again. I didn't understand."

"Of course you didn't," said Grandma, "but now that you do I am very sure you will keep your word."

And she did—Presbyterian.

Dear Aunt Bettie: Will you let another girl join your band of boys and girls? This is my first letter to The Herald and would like very much to see it in print. Two of my aunts take The Herald and let me read it. I enjoy it very much, especially page ten. I am fifteen years old. My birthday is April 1. I have blonde hair, blue

eyes and fair complexion. I am five feet, two inches in height and weigh 84 pounds. I am in the ninth grade of school. Do I have a twin? I was converted when I was twelve years old. I am still a Christian and love Jesus. I love to go to church and Sunday school and learn more about Jesus. I go to Sunday school at Burna, Ky. Please write to me and I will answer your letters.

Rose Mary Clark,
Burna, Ky.

Dear Aunt Bettie: I take The Herald. I am eleven years old. I am in high school this year. I hope this is in print. I wrote once before but it seems as if Mr. W. B. got it. I will answer all letters.

Ruth Upchurch,
Rt. 1, Benton, Ill.

Dear Aunt Bettie: Please let a twelve-year-old girl join your happy band of boys and girls. I have blonde hair and hazel eyes. My birthday is February 7. I am four feet, eleven inches. I am a member of the Church of the Brethren in Ephrata, Pa. I accepted Christ October 25, 1939.

Thelma Livergard,
125 Park Ave., Ephrata, Pa.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. My aunt has been a subscriber to your paper for many years. I was nine years old the third day of August. This is my first letter.

Edna Earl Ledbetter,
Rt. 3, Cartersville, Ga.

Dear Aunt Bettie: For the past two years I've planned on writing to the Children's Page. I enjoy page ten so much. I seldom miss reading each letter every week. I'm a shut-in; have been sick for over five years, not able to go anywhere. I have heart trouble. I had a nervous breakdown. The last time I was at church I was carried there on a cot, but it worries me to go any place. I see many lonesome hours as I'm alone so much as far as human companionship is concerned, but the Lord helps me. My husband goes to his work early each morning and is away till night. I am not able to do much work. I get up from my bed and work a little then I have to go back to bed. I would like to have a shower of scenery cards, also letters from any one that will write. I'd like to get acquainted with the cousins and make new friends by writing letters. My cousin, Mrs. Lulie Herrington, paid for my Pentecostal Herald for over two years. I appreciate it as it is a fine paper. I enjoy Brother Morrison's Life Story, also Aunt Bettie's letters. I hope to get lots of cards and letters from both new friends and old acquaintances too. Ethel Rabourn, glad your friends gave you a radio. My friends gave me a radio too; it is lots of company to a shut-in to have a radio to hear good preaching and singing.

Mrs. Boone Walker,
Jacobs, Ky.

Dear Aunt Bettie: Please let a twelve-year-old girl from Pennsylvania join your happy group of boys and girls. My birthday is June 26. I have brown hair and eyes and am four feet, ten inches tall. I am a member of the Ephrata Church of The Brethren. I accepted Christ on October 24, 1939. I will try to answer all letters received, so please send them to

Dorothy Hummer,
174 Church Ave., Ephrata, Pa.

Dear Aunt Bettie: This is my third letter to the Cousin's Corner. I lived near Monroe, La., and now I'm married, living near Tuscaloosa, Ala. I love the dear old Herald. Mother took it for thirty years or more. How she did enjoy reading Brother Morrison's and Bud Robinson's writings. I am a member of the Wesleyan Methodist Church. Our

church stands for the old-time Wesleyan doctrine. Our camp meeting is located near Pell City, Ala. Brother Babcock was our main speaker this year. We enjoy his preaching very much. I have four children living and one dead. Pray that we may train them up to love and honor the Lord. We have a nice little country church. Brother Shirk from Ohio is our pastor. He is a good man. We have a fine bunch of young folk. They really enjoy singing and memorizing scripture. Rev. Bob French and wife, from Birmingham, held our revival. We had a good meeting. It is a great blessing to have them in your home. Perhaps some of you cousins remember me when I was young. My maiden name was Lena Head, from Luna, La. I desire the prayers of the Christian people. Pray for our little church that it may be a light to this community. Lots of good has been done but we want to see greater things.

Mrs. W. B. Rainey,
Rt. 1, Cottdale, Ala.

Dear Aunt Bettie: Please let a ten-year-old girl join your happy band of boys and girls. Do I have a twin? My birthday is October 24. I have brown eyes and brown hair. This is my first letter so I would like to see it in print.

Marion Sweigart,
125 Park Ave., Ephrata Pa.

Dear Aunt Bettie: I have been reading some of the interesting letters that have been written to you and I've decided to join your merry group of boys and girls. My parents were missionaries in China for seven years. I was born in China and lived there for four years. We then returned to the United States and made our home in California. We remained in California about three years; then we went further north to Canada where we lived for one year and then returned back to the United States and made our home in Salem, Oregon. We made Salem our home for the next eight years while my father did evangelistic work. One year ago we came to Intercession City, Fla., which is our present home. I enjoy Intercession City very much and it truly is a place of prayer. My birthday is May 25. I am seventeen years old and I enjoy serving Jesus and I want him uppermost in my life.

Miriam Smith,
Intercession City, Fla.

Dear Aunt Bettie: As this is my first attempt I hope Mr. Wastebasket is away on his vacation. I have been reading The Herald for about six months. A neighbor has been giving it to mother but now we get one ourselves. I enjoy reading it so much and especially page ten. It seems to help me each time I read it.

I professed faith in Christ last December and I enjoy serving my Redeemer. I know he suffered and died on the cross that I might have life, and have it more abundantly. He is the best friend I have. I am going to be with him and share in his glory, where there will be no weeping, pining, sadness or sickness in that Celestial City, which is not made with hands. He says in his Holy Word that he is coming again and I think the time is drawing near and the scripture is being fulfilled. If there ever was a time we should serve Jesus Christ it is today. There is so much sin in this world. I love to read the Bible and find the things the Lord has for me to do. Our pastor, Brother Wallace Darsey, has helped me so much. It was through Christ in him that I was convicted of my sins and saved through the blood of Jesus Christ. Brother Darsey certainly is a godly man and I love to hear him preach about Christ. I think he is liked by everybody. He doesn't "sugar coat" the gospel but he says the things God wants him to say. He is going to conference soon and I am praying to God that he will get to come back and be with us another year. He has been a great help to our community.

I am a blonde, have blue eyes, five feet, three inches tall and weigh 102 pounds. I was eighteen the 8th of August. Have I a twin? If so, please write to me. I would like for others to write too. I am a senior in

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high school and hope to graduate this year. If Mildred Lyerly, of Connelly's Springs, N. C., Box 283, sees this letter I want her to write to me and also include a picture of herself. I read her letter in The Herald and thought it was grand. I will answer and send a photo of myself. I will try and answer all letters received.

Frances O'Dell,
Bruce, W. Va.

FALLEN ASLEEP

McCANN.

Bessie Estella McCann, 66, well-known and loved evangelist, pastoral worker and poet passed away Saturday afternoon about 4:30 at her home in Damascus following an illness of several weeks with a heart ailment.

Born in 1874 in Damascus, she was the daughter of the late Mr. and Mrs. L. M. Stanley. Her father was a newspaper man, working for the Alliance Review. She had been physically handicapped since very early years, but carried on in pastoral work, as a member of the Friends Church, in Wisconsin, Minnesota, and Iowa and did mission work in Canton where she met her husband, Edward Franklin McCann, who preceded her in death five years ago. Mrs. McCann some years ago changed her membership from the Friends to the Nazarene Church.

Surviving are her sister, Mrs. W. F. Cochran, of Paris, Ky., and two brothers, Roy C. Stanley, of Troy, and W. C. Stanley, of Portland, Ore.

Funeral services were held Tuesday at the Friends Church in Damascus, with Rev. I. L. Kinsey, assisted by Rev. Amos Henry, in charge. Mrs. Margaret Chambers and Earl Santee sang during the hour and James Jackson, of Salem, Lester Stroup, Virgil Cobbs, Lee Hoopes, Harvey Hileman and Kermit Wilson, of Damascus, acted as pall-bearers. One of Mrs. McCann's poems, "When Will I Know," was read at the services. Interment was in Damascus by her husband's side.

When Will I Know?

I do not know, or can I tell,
When the face of Christ, I shall see;
But I am sure, and I know so well
One of these days, I am going home.

Will I see, and how can I tell,
What mine eyes some day shall see?
But I am sure, O, I know quite well,
To live with Jesus, how happy I will be.

When will I know, how can I tell
When he calls me, to my home above?
Redeemed through his atoning blood
I am sheltered, in my Savior's love.

"It is well, yes, with my soul" I know,
And the gates stand ajar for me,
To give an entrance to that city fair,
Where loved ones are waiting for me there.

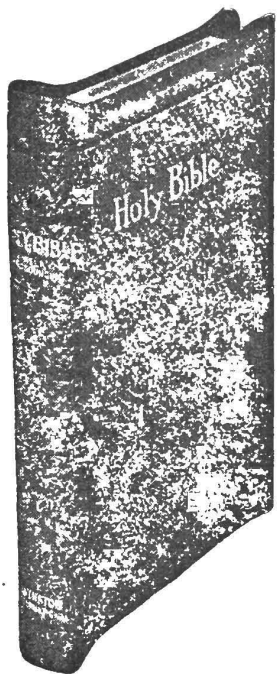
CAN A POLICEMAN BE A CHRISTIAN?

Part II.

Did you know you can sit on the street car and smoke your cigarettes and blow your smoke in anybody's face you want to and there is no law to stop it? It sure hurts some of our good old-time mothers to see it. Where is our respect for others gone? Mothers, don't let your daughters smoke in front of you. Let them know you will not stand for it. If your daughter smokes in front of you, she has no respect for her mother. I never will forget the first woman I saw smoking. Do you remember where you were when you saw girls smoke for the first time? I am speaking to some of you older folks now, what about it? Do you like to see girls smoke? I know you don't. I thank God for those girls who do not smoke. How do you like it when you get on a street car and sit down and here comes a fiend with a cigarette, inhales way down through his lungs, blows out through his dirty nose in your face to be inhaled by you? Everybody don't smoke. It makes some people sick to even smell smoke. Do you care anything about it, or do you?

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How do we keep the Lord's day? Did you ever notice the difference in people on Sunday morning; Christian people I mean? Some will get the Bible and the Sunday school papers out and begin to study them; that is on their mind. Others get the Sunday funny papers to read; that is on their mind. After church a big dinner and then a big show or a long

ride out somewhere in the country. Do you ever find time to go see some poor soul that is sick? Can you find time to read your Bible just a little every day? Do you ever think about talking to your friends about Jesus? Are you afraid they will laugh at you? You know Jesus was laughed at. Oh, my friends, don't be ashamed of the gospel of Jesus Christ. Let everyone know you are a Christian. Live the life before them. Give up those worldly things for Jesus. He will help you to do so, ask him. Be a Christian at home. Live it before your children. Don't let them hear you swear or say things you would not want them to say. Remember, they will try to be like you when they grow up. Would you like for them to do the things you do and say the things you say? I know you would not. Well, you know our

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Father in Heaven was good and sent his Son here on earth to set an example for us that we might be led aright. You know he was careful of what he said before us that we might follow after him. He said, "I am the way, the truth and the life. No one can enter the kingdom of Heaven except through me. Seek ye first the kingdom of Heaven." Friends, do you know what it means to be a Christian? A Christian is any man, woman, or child who comes to the Lord Jesus Christ as their personal Savior, surrenders to him as their Lord and Master, confesses him as such before the world, and strives to please him in everything day by day. Give it a try. Nothing to lose, much to gain. Come on, boys, go to Church Sunday!

I wonder if any of you ever got (Continued on page 15)

SUNDAY SCHOOL LESSON

O. C. MINGLEDORFF.

Lesson XII.—December 22, 1940.

Subject.—Sharing the Shepherd's Joy.—(Christmas Lesson).—Luke 2: 8-20.

Topic.—How best to celebrate Christmas.

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men—Luke 2:14.

Practical Truth.—The birth of Christ is the most important event in human history.

Time.—About B. C. 4; or December of B. C. 5:

Place.—Bethlehem of Judea.

Introduction.—Micah, some seven hundred years before Christ was born, spoke graphically of Bethlehem of Judea as the birthplace of the coming Messiah. Today it is perhaps the best known city of the world. It was made so by this birth, about which we are to study today.

The time of this lesson was during the reign of the Caesars. Caesar Augustus was on the throne, and had issued a decree for everybody in his empire to enroll for taxation. It was customary for the Jews to enroll in their ancestral cities. Joseph and Mary both being descendants of David came to Bethlehem, which was often called the City of David, for their registration. It necessarily being a rushed season the city was crowded, and there was no room for Joseph and Mary in the inn, so it fell their lot to stay in the grotto or stable cave. It was here the Christ child was born and laid in the manger.

The shepherds were out in the fields in their huts and tents taking turn in watching the sheep, to protect them from the wild animals, during the hours of the night. Suddenly and unexpectedly there appeared a heavenly messenger from God and stood in their midst with a bright shining light about him. It was the Shechinah which is indicative of the divine presence.

The shepherds were startled and naturally so. These shepherds were not merely seeing beings of the material world but they were looking upon that which had come from the invisible world. God has miraculously opened their eyes and made it possible for them to see his holy messenger. This angel calmed their fears to deliver to them God's announcement of "the good tidings of great joy." He also gave to them a sign by which they would know that the announcement was one of truth and sincerity. The babe was to be wrapped in swaddling clothes and lying in a manger. It was also to be found in the city of David, which was Bethlehem of Judea.

Their fears were also quieted just in time for them to hear and appreciate the angelic chorus as they sang "Glory to God in the highest, and on earth peace, good will toward men." Such a message and such singing had never before been heard on earth.

We cannot blame the shepherds for having their curiosity aroused. They immediately left their flocks and went in quest of this strange baby. They did not go to find out whether or not there actually was such an one, but they went to see him. They had accepted at face value the news the an-

gel and the heavenly hosts had brought. They were not disappointed. They found everything according to instructions, and rejoiced to see it.

It was too much for them. They could not keep it. They became the first ministers of the gospel by going out to herald the Good News to every one far and near.

Most people were destined to forget the things which had happened but there was one who would never let them pass out of her heart and mind. "Mary kept all these things, and pondered them in her heart."

Comments on the Lesson Text

Luke 2:8. There were—shepherds abiding in the field.—These men were not necessarily exposed to the elements, but most likely dwelt in huts or tents in the fields where their sheep were. Keeping watch by night.—They were night watchmen, taking their turn of watching three hours each. This was necessary to protect their sheep from the beasts of prey.

9. The angel of the Lord came upon them.—The messenger of the Lord, an angelic being, came into their midst, either hovering over them or standing by them. The glory of the Lord.—The shechinah or light which always accompanied heavenly beings. They were sore afraid.—Literally, "they feared a great fear." They most likely thought the angel to be a messenger of God who had come to pronounce the judgments of God.

10. Fear not.—The angel allayed their fears by telling them not to be alarmed, and by expressing to them his message: Behold, I bring you good tidings.—The attention of the shepherds has already been arrested, yet, the angel calls for still more attention. The message of good tidings was not to be delivered in vain. It was a message of "great joy." It was first to the Jews and then "to all people."

11. A Savior, which is Christ the Lord.—The Savior was to be the great Deliverer. The word Christ meant "the anointed." "The anointed" of God, by the Holy Spirit, as the Messiah. He was promised from the foundation of the world.

12. And this shall be a sign unto you.—This will be the means by which you will know this announcement is true. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." The contrast between the announcement and the sign was tremendous.

13. Suddenly there was with the angels, etc.—Came instantaneously as a part of the divine program. A multitude.—An army of heavenly beings. They came to honor the newborn king.

14. Glory to God in the highest.—"The design of God, in the incarnation, was to manifest the hidden glories of his nature, and to reconcile men to each other and to himself. The angels therefore declare that this incarnation shall manifest and promote the glory of God, not only in the highest heavens among the highest orders of beings, but in the highest and most exalted degrees."—Dr. Adam Clarke. Peace, good will toward men.—His coming was to reconcile fallen man to God; to let man

know the attitude of God toward him.

15. Let us now go even unto Bethlehem.—Let us go at once "and see this thing which is come to pass." The statement, "which is come to pass," indicates their faith to have been implicit. To them it was a fact.

16. With haste.—They wasted no time. The case was too important. In a manger.—Rather, "in the manger." It was possibly a small eastern grotto or picturesque cave.

17. They made known abroad the saying.—They began as the first preachers of the good news.

18. All they that heard it wondered.—As far as it went it was astonishing news to soon be forgotten, and yet to never be forgotten.

19. And pondered them in her heart.—Kept thinking about them, revolving them over and over. All the circumstances connected with his birth were kept in her mind.

20. The shepherds returned, glorifying and praising God.—Having satisfied their curiosity by verifying the truth they went back to their regular work. They accepted it with great joy.

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"CHRIST IS BORN OF MARY."

Listen, what strains through the air are resounding!
Songs of tumultuous gladness and cheer;
Manifold instruments blend in soft music;
This is the happiest time of the year.

"Hark! the herald angels sing
Glory to the new-born King;
Peace on earth and mercy mild,
God and sinners reconciled!
Joyful, all ye nations, rise;
Join the triumphs of the skies;
With the angelic host proclaim,
"Christ is born in Bethlehem!"

Torn, weary world, with thy strife
and confusions,
Darkened by cruelty, sorrow and sin,
Be thy sore troubles a brief while
forgotten,—
Thro' Beth'hem's gateway thy Saviour comes in!

"For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wond'ring love.
O morning stars, together,
Proclaim the holy birth,
And praises sing to God the King,
And peace to men of earth."

Now He is come, whom for long men
had waited;
Jesus the Lord in a manger is born;
Let ev'ry tongue join in jubilant singing,
As sang the angels that first
Christmas morn!

"There's a tumult of joy o'er the wonderful birth,
For the virgin's sweet boy is the Lord of the earth;
Ay! the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King."

But, o'er the brightness a shadow is falling!
What is its meaning, sweet mother and child?
Only through Calvary's anguish and

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dying
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Shall never lose its pow'r
Till all the ransomed church of God
Be saved, to sin no more."

T. O. Chisholm.

SYCHAR RALLY.

The fall rally in the interest of Camp Sychar was a gracious time of inspiration and Christian fellowship as many loyal "Sycharites" and their friends journeyed Monday, Nov. 25th to Uhrichsville, Ohio, where the folks of the First Methodist Church were the congenial and courteous hosts. Throughout the entire day the atmosphere of the meetings was that of warm, jubilant rejoicing and expectancy, and the evident presence of the Holy Ghost was manifest in his anointing of both preachers and people. Rev. H. M. Couchenour was the evangelist at the 10:30 hour, and was graciously used of the Lord in the ministry of the word as he reminded his hearers of God's divine choice, revelation, command and promise from Acts 1:1-8. Rev. James Gibson was in charge of the praise service at 1:30 and brought an earnest exhortation to the people to be witnesses for Christ. In the afternoon service Rev. T. M. Anderson brought a masterful message on the theme, "The Contents of Christ," basing his message on the text; "For it pleased the Father that in him should all fulness dwell." At the young people's meeting at 6:30 Rev. Gibson was the preacher and brought an enthusiastic and stimulating message to a fine group of youth present, on the subject, "Life, as a Tale that is Told." In the evening service Rev. Couchenour was again the preacher. At this meeting the Lord graciously used him in the presentation of a searching and penetrating message upon the words, "One Thing Thou Lackest," that resulted in a gracious altar service at the close. Rev. E. E. Shiltz, Secretary of Camp Sychar, presided at the various meetings throughout the day, and Rev. L. H. Naumann and Mr. Jerome Shiltz acted as songleaders at the various services. Special music in the morning and afternoon services was brought by a quartet composed of Rev. L. H. Naumann, Alfred Cop-

ley, Loran Lee and Clyde Wendell, and in the evening services evangelistic singer N. B. Vandall was present and blessed the people with his ministry of song. During the day over thirty ministers and Christian workers were in attendance besides scores of laymen from Sychar's large constituency. Dr. J. Frank Stewart is the aggressive and enthusiastic pastor of this historic Methodist Church which was host to the rally, and this good pastor, with his people, did everything in their power to make everyone as welcome and as comfortable as possible. Delicious meals were prepared and served by the ladies of the church in their commodious parish house. During the course of the day Dr. Stewart announced a series of revival meetings beginning December 2nd with Rev. Forman Lincicome as the evangelist.

Announcement was made by Rev. Shiltz, Secretary of Sychar, of the following engaged workers for next year's camp from August 7th to 17th: Rev. H. M. Couchenour, Washington, Pa.; Rev. T. M. Anderson, Wilmore, Ky.; Rev. Wm. Neff, California; Miss Janie Bradford, Washington, Pa.; Prof. E. Clay Milby, Wilmore, Ky.; Rev. Fred Shiltz, Byesville, Ohio, and Rev. and Mrs. H. Guiler.

The time and place of the next rally will be told through the columns of The Herald.

Clyde R. Wendell, Reporter.

METHODIST HOME NOTES.

If you are not reading "The Upper Room" you are missing a great deal. In Franklin where we have the larger girls they read it every morning for devotional.

There are two things in this quarter which appeal to me very strongly.

First this: "And the streets of the city shall be full of boys and girls playing in the streets thereof." This is literally true today. Not only are the streets but the highways and mountainsides are full of children—many of whom are homeless. What is the church going to do about it?

The other lesson that made such an impression on me is: "What is that in thine hand?" Moses said, "It is a rod," but "with God's blessing, it became a weapon mightier than all Pharaoh's armies." We have in our possession the power and the material means to shelter and save these children.

"An opportunity rejected becomes an enemy, an obstacle before us." This is more than true of children. Unless we grasp the opportunity to care for and train them now they will surely be a menace and a liability later on. We as the only Methodist Children's Home in Kentucky are doing all we can to help in this work and have increased our capacity to be able to do more than we have ever done. Just how far the church will stand behind us and help depends on you. Yet I personally know past doubting and with a knowledge that cannot be dimmed that God has promised me his help and assured me that it shall prosper. Has it grown and prospered since I received that message in October of 1929? If you have been interested during this time you know how rapidly we have grown and prospered!

We want you to know the Home and the children; we want you to give of your material means to help finance it but oh, we are so anxious

for you to love the children and to pray for them earnestly and regularly. And please don't forget me. I have felt the force of your prayers so positively that I have learned to lean on them.

I'm not afraid of what you will do at Christmas for the children for they have always had your love and care and I do hope your Christmas will be a happy one. Send your donation to either Franklin or Versailles, whichever you wish.

Sincerely yours,

Jessie Ray Williams

Supt. and Treas. Methodist Orphans' Home, Versailles and Franklin, Ky.

DURBIN, WEST VIRGINIA.

The Methodist Church in Durbin, W. Va., has recently had a two-weeks' meeting with Rev. J. R. Parker, of Wilmore, Ky., as evangelist. Brother Parker's messages were fervent, close and searching but tempered with love and gentleness. The spiritual life of the Church was deepened under his interesting and practical preaching of the full gospel.

We had no songleader, no special music nor anything to attract crowds except the preaching of the Word, but the crowds came. Every night, but one, seekers were at the altar. The morning services were especially fruitful for those seeking the deeper things of God.

His ministry was effective with the young as well as with the older people. The young people loved him. Each evening prior to the regular services, we had a young people's meeting which proved a great blessing to them. Most of these came on to the regular service and many of them, particularly of the young men, prayed through to salvation at the altar of prayer. We believe the Lord will call some of these young men to preach. We felt privileged to have a man of such Christlike spirit in our home and in our pulpit.

The good work goes on. The prayer meetings since have proven that no superficial work was done as those who were recently blessed join in prayer and praise.

D. L. Snyder, Pastor,
Durbin Methodist Church, Durbin, W. Va.

NOTICE!

I am a Methodist minister nearly twenty-one years of age. For the past two years I have been pastor of three churches in central Mississippi, near Scooba, receiving rich experience as pastor and evangelist, working with both young people and adults. I desire to do full time evangelistic work and will go anywhere in the South for expenses or freewill offering. I preach the evangelical gospel, pure and simple, and will preach for any Evangelical denominations. I have finished two years college work in an accredited Junior College, and feel that I am prepared for competent work as an evangelist.

Glynn Miller,
Scooba, Miss.

BURLINGTON, N. C.

The People's Tabernacle at Burlington, N. C., has just closed one of the greatest revivals Burlington has ever seen. Rev. L. S. Hoover, of Tionesta, Pa., was the evangelist. Brother Hoover is an excellent evan-

gelist, he has had many years' experience in interdenominational work and is a strong preacher of scriptural holiness. Being a law trained man he makes a strong appeal to the unsaved, is also a safe, sane evangelist and would do any church good, and we unqualifiedly recommend him to any camp or church who wish a fire-baptized evangelist, who presents truth tactfully and wins many souls. One hundred and twenty seekers found God in the revivals conducted at the Greensboro Bible School in the mornings and at Burlington at night. Many were sanctified and Burlington will long feel the effect of these wonderful meetings. We have a fine tabernacle here and a splendid class of holiness people whom it is a privilege to serve.

Rev. R. W. Weston.

PAGE, NORTH DAKOTA.

Just a few lines to praise God for victory in spite of the worst November blizzard in the history of the northwest. The three-Sunday meeting was under the auspices of the Methodist Church, Rev. Jas. Odom, pastor, and the Baptist Church, Rev. Orville Burch, pastor, in the town of Page, N. D. Both of these godly pastors and their wives stood by the truth grandly. I was led in prayer to preach very vehemently against hypocrisy, worldliness, and pride, and there was some anger and grumbling by one church official who owned the movie theater, and ran it Sunday in opposition to his own church, and by some semi-nude paraders in the village band; but many were helped; they showed evidence of walking in the light, and though the blizzard nearly knocked out the last week several were converted and a few sought holiness. Several subscribed to the various holiness papers.

Ural T. Hollenback, Evangelist.

SPECIAL NOTICE!

Dr. C. H. Babcock, General Evangelist of the Wesleyan Methodist Church was stricken with a very serious heart attack October 16th, while in a revival at Altavista, Va., and was rushed to Roanoke for medical treatment in a local hospital, then later removed to an apartment located at 301 Cornwallis Ave., Roanoke, Va., where he is convalescing.

Since it was necessary for him to cancel his dates until after the first of the year, I thought his many friends would like to know his whereabouts. Doctor Babcock testifies that through all of his sufferings that the presence of his blessed Lord was never so real, and is praising God for his healing power. At this writing he states that he is feeling better than he has for some time. His physician advised him that he could take up his work about the first of the year.

J. C. Bayse.

GRANITE CITY, ILLINOIS.

In visible results, the greatest meeting ever held in East Granite Methodist Church, Granite City, Ill., came to a close on Sunday evening, Nov. 24, with twenty people at the altar the closing service.

The two week's meeting saw sixty saved and reclaimed, and of that number many were adults, heads of families who were swept into the kingdom under a manifestation of

In His Steps

By CHARLES M. SHELDON, D. D.



A most fascinating, impressive story of what Jesus would do if He should come to America today, in the church, in the slums, in business and everywhere. It has had the largest sale of any book ever published, with the exception of the Bible. Over 20,000,000 copies have been printed, in every major language of the world. Yet it is just as timely today as when it first came from press. This new, complete edition is printed from large, clear type, and has a jacket in two colors. Bound in cloth. Price 60c, or two copies for \$1.00

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Bible Picture A B C Book

By ELSIE E. EGERMEIER.



Opposite each picture Miss Egermeier presents, in her usual captivating manner, a beautiful story. A short verse is given in which is used a letter from the alphabet. This is followed through the 26 letters of the alphabet. Some of the titles are: The Baby Who Slept in a Barn, The First Garden, The First House Boat, A Baby Who

Lived in a Tent, The Story of a Fisherman, Why We Have Christmas Day, etc. These stories are printed in new and easy-to-read style of type, giving a full page to each story. There are special words to learn at the bottom of each story page. It is an unusual book, which parents will welcome to help them impress the child with the beauties of God. Strong and durably bound. Large size book, 6 1/2 x 9 inches. Price only \$1.00.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

power that rivalled that of the great revivals of other days. In the final service a dozen young men and women of the League sought and found the Lord. Attendance increased from the very beginning and after the first few nights there was not a service in which someone did not find God.

The evangelist, whose powerful preaching was largely responsible for the success achieved, was Rev. Ross Smith, pastor of the Methodist Church of Central City, Ill. Brother Smith is a man of evangelistic fervor, a man of prayer and the preacher of a full salvation, and God greatly blesses his work both in the pastorate and the field of evangelism.

"The church will not be the same after this revival." That was the expression of many during the meeting and at its close. To which we add a hearty amen and a prayer that increasingly these days pastors and evangelists may preach a gospel mighty to save.

W. T. Collins, Pastor.

FOOTSTEPS IN A PARISH.

"Footsteps in a Parish," by Dr. John Timothy Stone, 98 pages. That it is by John Timothy Stone is enough to set readers hungering. The publishers say, "This is a photograph rather than biography of Dr. Maltbie Davenport Babcock, written by the man who succeeded him in the notable Brown Memorial Church, Baltimore. It is published to keep before the present and coming generation, the beauty, versatility, strength and inspiration of the character of the man 'Who being dead yet speaketh.'"

My, what a soul-refreshing hour in it is provided. Would that all pastors and all students for the ministry could read it. We are glad after long years it is again to be had. I am passing my copy to a beloved brother pastor and through him to my grandson who is preparing for the ministry.—M. P. Hunt.

"Footsteps in a Parish," by Dr. John Timothy Stone, 98 pages. \$1.00. Order from Pentecostal Publishing Co., Louisville, Kentucky.

EVANGELISTS' SLATES

ALLEN, B. O.
(Preacher and Bible Teacher, 508 E. Blvd.,
Marion, Illinois.)
(Owns own tent)

ARNOLD, CARL AND FRIEDA
(Singers, Children's and Young People's
Workers, Patoka, Illinois.)
Boulder, Ill., December 2-22.
Pleasant Mound, Ill., January 6-26.

BECK BROTHERS.
(1431 St. James Court, Louisville, Ky.)

BENNETT, HENRY, JR.
(85 Vanderhorst St., Charleston, S. C.)
Open date—November 18-Dec. 16.

BENNETT, W. G. AND RUTH HARRIS
502 Baldwin St., Elmira, N. Y.)

BLACK, MARY
(5701 Monterey Rd., Los Angeles, Calif.)
Honolulu, T. H., Nov. 7-Dec. 24
Southern California, Jan. 1-April 30.

BRASHEAR, J. L.
(Attalla, Ala.)
Farmland, Ind., December 1-15.

BUSH, RAYMOND
(Missionary Evangelist, P. O. Box 86,
Sebring, Ohio.)
Tontogany, Ohio, December 9-22.
Sunfield, Mich., January 2-12.
Akron, Ohio, January 17-26.

CALLIS, C. H.
(905 Lexington Ave., Wilmore, Ky.)
Tilden, Neb., December 9-22.
Robinson, Ill., January 5-19.

CARNE, B. G.
(Wilmore, Ky.)
South Bloomfield, O., Dec. 9-22.

CHADWICK, D. A.
(Rt. 2, Glenn Falls, N. Y.)

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)

CLARK, FLOYD W. AND WIFE.
(Evangelist and Special Singer, 804 Wal-
nut Ave., Frankfort, Ind.)

COBB, DUB W.
(Preacher, Song Evangelist, Y. P. Worker,
Box 42, Wilmore, Ky.)
Hillman, Mich., January 5-19.
Yale, Mich., January 20-February 2.

COOK, JAMES AND LOUISE
(Singers and Musicians, 1212 Highland St.,
Benton, Ill.)
Open dates.
Augusta, Kan., December 9-22.
Shattuc, Ill., Dec. 30-Jan. 12.
Open date—January 13-26.

CONNERT, MILTON Q.
(1200 E. Elm, W. Frankfort, Ill.)
Singer, Children, Young People's Worker.

COUCHMAN, H. M.
(145 Canton Ave., Washington, Pa.)
Canton, Ohio, November 26-Dec. 8.
Beloit, Ohio, January 5-19.
Watervliet, N. Y., Jan. 26-Feb. 9.

CRONIN, MULA B.
(Rt. 1, Lawrenceville, Ill.)
Dundas, Ill., December.
Open dates—December.

CRONIN, BYRON J.
(Wilmore, Ky.)

DAVIS, WM. ELLIS
(Singer, Preacher, Accordionist, Sims, Ill.)
Springerton, Ill., Dec. 9-29.

DAY, CLAIR
(Pioneer, Ohio, Box 178)
Sunfield, Mich., November 24-Dec. 16.
Fowlerville, Mich., Dec. 31-Jan. 19.

DAWHERD, JAMES A.
(416 N. Sycamore St., Fairmont, Ind.)
N. Lima, Ohio, December 8-22.
Lansing, Mich., Dec. 29-Jan. 12.
New Castle, Pa., January 19-Feb. 2.

DOHERTY, FRANK, JR.
(Gospel Singer and Children's Worker,
Morris City, Ill.)
DuQuoin, Ill., December 2-16.
Nashville, Ill., January 5-19.
Norris City, Ill., January 20-Feb. 2.

DOHOVAN, JACK
(120 So. First St., Frankfort, Ind.)
Terre Haute, Ind., December 10-22.

DUNAWAY, O. H.
(1911 Pope St., Columbia, S. C.)
West Green, Ga., December 1-15.

DUNKUM, W. B.
(1353 Hemlock, Louisville, Ky.)

EASLEY, CLAIRE.
(Singer, Accordionist, Children's and
Young People's Worker, 213 N.
Memorial Ave., Pittsfield, Ill.)
Funkhouser, Ill., January 5-26.
Claremont, Ill., February 2-March 16.

GADDIS-ROSE, EVANGELISTIC PARTY
(Olivet, Ill.)
Wichita, Kan., December 9-22.
W. Frankfort, Ill., Dec. 29-Jan. 13.

GIBSON, JAMES
(Irish Evangelist, 35 Shawnee Ave.,
St. Thomas, Ky.)
Jackson, Mich., January 13-24.
Monroe, Ind., Jan. 28-Feb. 9.
Indianapolis, Ind., February 11-23.

GREINER, MRS. ANNIE LAURIE
(Waynesboro, Ga.)
Bloomington, Ill., Dec. 29-Jan. 4-22.
Waynesboro, Ga., January 5-26.

HENWOLD, RALPH E.
(Wilmore, Ky.)
Sings Open Dates.

NOVELTY CHRISTMAS GIFTS

Scripture Verse Pencils
for Purse or Pocket

These are handy bullet-type pencils with white celluloid case, in which to enclose the pencil when not in use. (See illustration). The pencil may be readily replaced when worn out. There is large eraser at one end of the celluloid case. Size, four inches when closed.

On each of these pencils there is a passage of Scripture attractively printed.

You will find a dozen uses for this pencil. They serve as a silent testimony when you lend them to your friends. Then, too, they make very fine remembrances or rewards.

There are four verses to choose from. Two of them include the attractive church window emblem with radiant cross with words, "Jesus Never Fails." The texts on these pencils are:

"Seek ye first the Kingdom of God."

"If Ye Abide in Me and My Words Abide in You, Ye Shall Ask What Ye Will and It Shall be Done Unto You."

Those without the emblem are:

"The Ten Commandments."

"The Lord's Prayer."

Price 10c each, or \$1.00 a dozen.

A New 10-cent Midget
Cross

No. GD1

The extensive use which is now being made of midget crosses, for gift use, makes necessary a less expensive, but well-made, gold-plated, thin-shaft midget cross of superior workmanship, and yet available at a 10c price. It is carefully die-cut, giving it the clean-cut edges. Has a special screw protected back screw nut and is tastefully mounted on card as illustrated for gift use.

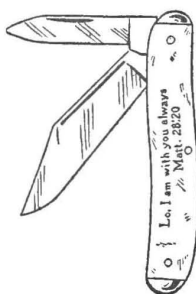
Price 10c each, or \$1.00 a dozen.

Beautiful Christmas
Seals

Every one who uses Scripture text greeting cards will want a good supply of these Christ-honoring seals. Heavily embossed on metallic gummed paper and die cut so that they may easily be removed from the sheet for use.

Thirty seals in each package. 15 silver seals printed in red and white and 15 gold seals in light ivory and Christmas blue. Sure to please every one. Price 10c

Scripture Verse Knives



The handle is made of beautiful Klearpearl. There are two sharp blades of durable steel. The length of the knife is three inches.

The most important feature is the Scripture verse which is clearly stamped in gold on the handle of each knife. The Scripture verse will be brought to the remembrance of the owner each time he

uses the knife.

Scripture verse knives are splendid for personal use as they serve as a testimony. They also make splendid gifts.

Four texts from which to select.

He Careth For You.

Lo, I Am With You Always

Seek Ye First the Kingdom Of God

The Lord Will Provide

Price 50c each, or \$5.00 a dozen.

Precious Bible Promise
Box

A collection of 500 choice Scripture Promises printed in bold clear print on heavy art paper. These promises have been classified into four groups, and each group placed on a different shade stock as follows: Spiritual Blessings on Blue Stock, Temporal Blessings on Green Stock, Strength and Comfort on Pink Stock, Guidance for Seekers on Peach Stock.

This additional feature of having these Promises classified according to subject makes it possible to select a promise to meet any particular need.

After the promises have been read, they may be replaced in the box, or if you choose you may permit those who use the promises to keep them in order that they may refresh their minds with them from time to time.

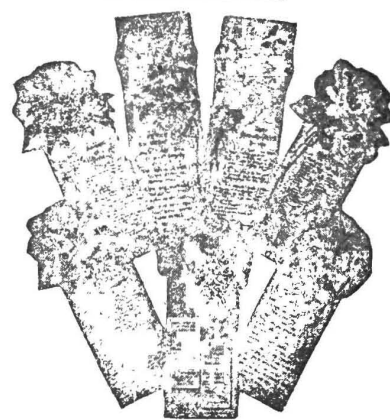
The illustration will give you a good idea of the general appearance of the box. The size is 2 3/4 x 3 1/4 x 2 inches high.

Price 50c each, or 3 boxes for \$1.00.

Scripture Text
Stationery Packet

This package contains 20 double sheets of bond paper, size 5 1/2 x 8 1/2 and 10 envelopes to match. The printing of the Scripture Verses on the Stationery is artistically done in two colors. There is also a Scripture Verse on the flap of each envelope.

The container that holds the Stationery is specially constructed so as to make it easy to take care of the writing paper and envelopes when they are not in use. Price, packet 25c

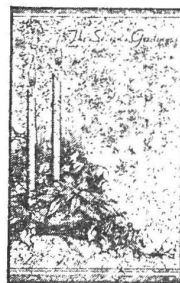
Celluloid Scripture
Bookmarks

6 cents each, or 60 cents a dozen. Six original designs, in color, comprising the following selections.

- The Ten Commandments.—Clover.
- The Lord's Prayer.—Snow Drops.
- Beatitudes.—Sweet Peas.
- Twenty-Third Psalm.—Wild Roses.
- Books of the Bible.—Pond Lilies.
- The First Psalm.

Size 1 1/2 x 4 3/4 inches.

Christmas Post Cards



Send Christmas Cards that carry a real Christian message. Each card in this package is a reminder of God's Greatest Gift.

In addition to the Christmas Wish, there is an appropriate Verse of Scripture, many different designs and exts.

The color work and designing is tasteful and in keeping with the season. Price for a package of twelve 20c, or eighty cards for \$1.00

Silk Devotional Book-
marks

No. 33, "Jesus Never Fails," with appropriate verses. No. 34, "Prayer Changes Things," with appropriate verses. No. 35, "Keep Looking Up," with appropriate verses. No. 36, the Twenty-Third Psalm, with the special words emphasized. No. 37, The Bible, what it contains, furnishes, etc. No. 38, The World's Bible, with the wording. We are the only Bible, The careless world will read, etc., author unknown. Assorted colors, packed separately in cellophane. Price 10c each, or \$1 a dozen.

Besides the above there are six others as indicated in the illustration.

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

STUBBS, J. W.
(Box 1234, High Point, N. C.)

WARRS, J. H.
(Greer, S. C.)
Open date—December 8-15.

WAINES, R. A.
(546 Taylor St., Petersburg, Va.)

WANDY, G. H.
(Box 34, Florence, Ala.)
Tuscaloosa, Ala., December 8-22.

Courtland, Miss., November 17-Dec. 1.
HEIRONIMUS, H. T.
(Wilmore, Kentucky)

MILL, VALIS V.
(Berry, Ky.)

MOBBE, E. O.
(Westfield, Ill.)

HOLLENBACK, U. T.
(Fairmount, Indiana.)
Montier, Mo., January 6-20.

HOPKINS, W. P.
(Petersburg, Ky.)

MORTON, ERNEST
(Rt. 1, Ulster, Pa.)

MORTON, NEAL
(The Mountaineer Evangelist, Kingsville,
Kentucky)
Leesburg, Ohio, December 1-15.

HOWARD, FIELDING T.
(109 E. Morrison St., Wilmore, Ky.)

MUTOMERSON, OY
(Glasgow, Ky.)
Lansing, Mich., December 29-Jan. 12.

JACKSON, REV. and MRS. VERN
(Preacher, Children's Workers, and Special
Singers, Sparks Hill, Ill.)
Frankton, Ind., December 9-22.
Irvington, Ill., January 6-19.
Marion, Ill., January 20-Feb. 2.
Red Key, Ind., February 3-16.

JAY, W. P.
(Preacher and Singer, 109 16th Ave., So.,
Nashville, Tenn.)

JENKINS, MOSE
(Milton, Ky.)
Open dates.

JONES, CARROLL
(277 W. 1st St., Rushville, Ind.)
New Richmond, Ohio, December 1-22.
December 22—Open dates.

JOHNSON, ANDREW
(Wilmore, Ky.)

KELLER, J. ORVAN AND WIFE
(Evangelists, Singers, with Electric Har-
monium Guitar, Beloit, Kansas)
Fredonia, Kan., December 8-22.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)
KING, L. W.
(3020 Sacramento St., Pittsburgh, Pa.)
Robertsdale, Pa., December 2-22.
December 2-22 open.

KUTCH SISTERS
(Singers and Playing Evangelists, 707
Lehman St., Lebanon, Pa.)
Fleetwood, Pa., December 9-15.
Richland, Pa., Dec. 31-January 12.

LEWIS, M. V.
(617 N. Lexington Ave., Wilmore, Ky.)

LINCICORNE, F.
(Gary, Indiana)
Rochester, Pa., December 2-15.
Portland, Ore., January 5-12.
Newberg, Ore., January 12-26.
Tacoma, Wash., January 27-31.

LINN, JACK AND WIFE.
(Oregon, Wisconsin)
Winslow, Ill., December 1-15.
Washington, D. C., December 29-Jan. 12.
Greenville, S. C., Jan. 17-Feb. 2.

(Continued from page 11)

lost out in the woods and every path seemed the wrong way out. You tried them all and you found you were still lost, and then you ran across some one who knew the way and said, "Follow me, and I will show you the way." Would it make you feel good to know you were not lost any more? Well, friends, that is what Jesus is saying to you today, "Follow me, and I will show you the way." Won't you let him lead you by his word, the Bible? Give him a trial.

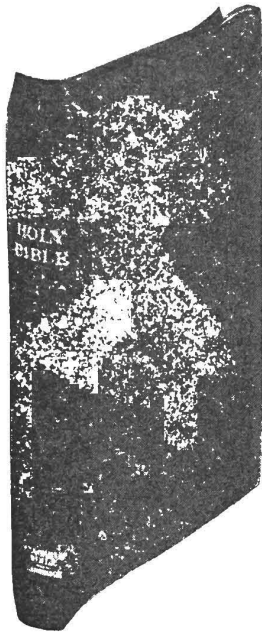
While I was working in Police Court, I saw so many drunks and heard so many mothers pleading for their boys, and wives pleading for their husbands, children for their fathers, and the sad story of them all grinding in my mind all the time, I wrote a message and had it printed and hung on the wall in what we call "The Holdover" where the prisoner is waiting for trial. I have seen as many as 100 men in one day tried for being drunk. I have heard the Judge say, "Ten days, thirty days, sixty days, ninety days," and so on and I have tried to help in many different ways the families of drunkards. It is a sad story to listen to some time. A mother would say, "Oh, I wish God would not let them make that awful stuff." And a wife would say, "My husband is a good man, if he just wouldn't drink." Children would say, "Oh, Daddy, please don't get drunk any more." I remember one woman telling me after her husband had been on a drunk, kneeling down by the side of his bed and praying aloud to God, saying, "Oh, God, please don't let him drink that awful stuff again." Sometime it was my duty to take a man back to the cell after the Judge had passed sentence on him, and a child would cry out, "Please, don't take my Daddy away." Do you wonder at me writing a sign and putting it on the wall, size 3½x5½ which reads:

TO THE DRUNKARD.

Look at your wife who was once a beautiful girl, with high hopes for a happy home. Look at her now. See those lines of care upon her face, hair growing grey, dark circles under her eyes? Look at her clothes—old and ragged... You have broken her heart. Day by day you crush it. May God pity her. Look at your children, dirty and ragged. Your boys will grow to be just like you; they swear like you, disobey and soon will drink even worse than you. Be not deceived, God is not mocked. "Whatsoever a man soweth that shall he also reap." Look at yourself all puffed from beer. Press your inflated waist, see that dent that remains? How long would you last if pneumonia set in? About three days. You wouldn't have a chance. After death,—then what? God says, "No drunkard shall enter the kingdom of heaven." Say "good-bye" to the wife whose heart you have broken. Say "goodbye" to the mother whose pleading you ignore. "Good-bye" to your babes, your own flesh and blood—say a long last eternal "farewell," for you will never, never see them again! Your road leads to hell! God help you to see this. Wake up, don't play the fool. Open your eyes; see yourself as you are, unshaven, dirty, profane, with a breath that would sicken everyone about you. My boy, see yourself as you are! What are you getting out of it? What did you get out of last night's spree but an empty pocket-

THE BIBLE--THE GIFT OF GIFTS

THE IDEAL HANDY BIBLE



The largest type, best helps, smallest size, lightest weight, finest binding and the prettiest Bible you ever saw.

Send 5c extra and get a beautiful silk bookmark.

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Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger,

Veri-Thin Testament With Psalms



Attractive in appearance and exclusive in style.

The size is 4x6½, less than ¼ inch thick, bound in handsome Morocco, leather lined to edge, the type is large and clear, pronouncing, chapter numbers in figures, printed on the famous Oxford India paper, red under gold edges—in fact, this book is all the most fastidious could ask for in the way of a New Testament and Psalms. It is so light and flexible that it is a pleasure just to handle it.

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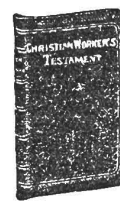
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SPECIMEN OF TYPE

stintence Paul stood of them, and said, anchore they left them in

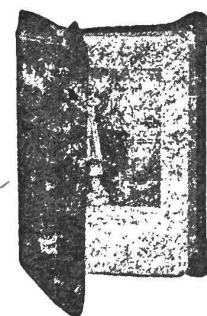
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PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

book, a needy, suffering family and a big head. You are sinning against your body, your family, your God, and your soul. Wake up! Live right, think right! Think clean and be a man. Let each day give you strength and courage for your tasks. Let each day light your path with knowledge for an open mind. Let each day bring you closer to God and to the realization that your only hope for salvation is the redemption of your own soul. May God help you.

The way to get rid of drunkards is to put the business that makes drunkards out of business. Whiskey is all right in its place but its place is in Hell.

And now last—

It is my joy in life to find at every turning of the road the strong arms of Jesus to help me onward with my

load, and since I have not much to give and love alone must make amends, my daily prayer is while I live, God make me worthy of my friends.

Officer Lewis C. Cardwell,
152 Francis St., Louisville, Ky.

Just A Reminder

You have already been thinking about what you can give to one or more persons for Christmas, and we want you to think of the appropriateness of a weekly visit of THE PENTECOSTAL HERALD, every week during 1941.

THE HEART'S THANKSGIVING.

We're thankful for life's shelves that hold

The fruits and sweets grown in the past,

And stored in castles of grace as old As God's name and as grand and

vast.

When snowflakes are a shattered dream

And winds would bear all hope away

We're thankful that our castles seem Prepared for feasting every day.

William Walter DeBolt.

"The Glory in the Midst," \$1.00, will please you because it is deeply spiritual. See description on page 10.

MODERN MACEDONIAH.

Modern Macedonia, by Mr. Earl Hester Trutza. Dedicated to The Baptist Woman's Missionary Society of Oklahoma. 187 pages. Boardman Press, Nashville Tenn.

Any Christian, a lover of missions, will greatly enjoy this finely put story of the ongoing of the work in European fields. It is indeed a modern Macedonian call.—M. P. Hunt.

"Modern Macedonia," by Mr. Earl Hester Trutza. Price 50c in paper, board \$1.00. Order from Pentecostal Publishing Co., Louisville, Ky.

WILMORE, KY.

It has been some time since I reported my work, but I want to say I have not been idle. We were with Dr. B. C. Gamble for two months in tent meetings in Marietta, Ga. The seekers ran into hundreds and many were the happy finders.

We came home for our conference which met in our town. After conference we went to Dupont, Ind., with Rev. Casey, as fine a young pastor as I ever labored with. We held their meeting at Marble Corner, Ind., one of his churches. This was indeed a battle, but God gave us a good meeting. Many seekers and almost all were happy finders. From here we went to Burksville, Ky., with Rev. Birlev, a student in Asbury, and no finer young man can be found than Brother Birlev. The folk all love him and he is doing a great work on the Ewing Charge. We had a fight to the finish in this meeting but won a great victory; a number blessed and the church wonderfully revived. Said by some to have been one of the best revivals they have had in years.

We leave tomorrow for Dupont, Ind., for another engagement with our dear Brother Casey. Will the readers of this report please pray for us in our revival efforts. I am ready to slate meetings for the new year; first come first served, so write me 321 Belview St., Wilmore, Ky.

My son Paul, same address, who broke down about a year ago, is fully recovered and is ready to go anywhere. He plays a saxophone, guitar and piano, and is fine with children and young folk.

Yours for revivals where we can have them. Jesus is coming soon.

T. P. Roberts.

NORTH CANTON, OHIO.

We just closed our revival at this place with Evangelist C. L. Wireman and the Bates Sisters as singers and musicians. God greatly used these Spirit-filled girls with their musical numbers. These girls carry a burden for souls. Rev. Wireman's heart-searching messages were wonderfully blessed of God and God greatly used this man of God to break down prejudice which this little village had against the doctrine of holiness, and while we didn't see a great reaping in this meeting the seed has been sown and we believe results will be seen from this revival as we labor on for Jesus. We give him praise for all.

Rev. W. D. and Mrs. Cowan.

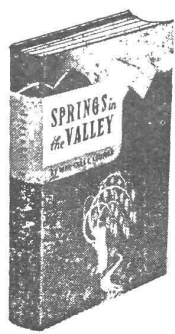
IN EVERYTHING GIVE THANKS.

William Benard Norton.

In everything give thanks!
When bread in fullness is thy daily store,
When near thy dwelling comes no plague nor blight,
When boding ills forecast no coming night,
When to thy riches each day addeth more,
Say not, "My hand hath gotten me this wealth."
Remember who it is that gives thee power,
The cunning hand and brain, the glow of health—
Receive them humbly as God's free-will dower.
To boasting give no place!

Spirings in the Valley

Compiled By MRS. CHAS. E. COWMAN



The general form of this daily devotional volume is along the lines of Streams in the Desert. The depth and richness of the subject matter, with all its simplicity, will prove a constant source of soul-satisfaction to the mature mind.

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The outstanding spiritual tone will be helpful also to younger Christians—those who, while vigorous and happy in their Christian experience, have long felt the need of deep spiritual counsel in their warfare with the tempter.

Times Of Refreshing.

Because of the Presence of the blessed Holy Spirit, felt so manifestly during the entire preparation of this volume, it is confidently expected that all who turn its pages shall receive just what they seek—guidance, inspiration, uplift.

Many will desire to use its daily messages, in conjunction with the Word of God, for personal and family devotions. Price \$1.50

Streams in the Desert



An inspiring, deeply spiritual compilation of daily readings and meditations. From its pages you will learn of the deep things of God—how to find vineyards in the wilderness, how to pray and wait, how to find an oasis in the desert. In his quietude how the sorrows of life are transformed into the source of life's enlargement. These readings are by such men as Andrew Murray, A. B. Simpson, Charles Spurgeon, S. C. Bliss, and others of like character. The reader will find his or her spiritual life enriched as he or she reads them. 250,000 copies sold is sufficient evidence that the book meets a great human need.

Attractively bound in a Spanish fabric, stamped with gold, 378 pages. There's a reading in this book to fit every problem that confronts the Christian. You cannot make a mistake in giving one for Christmas as it is all-appropriate. Price . . . \$1.50

Annual Christmas Book

This book contains 72 large pages, 10x14, and a wonderful array of a large number of the great Christmas pictures with articles, Christmas stories, carols and poems. The stories and articles have the holiday savor, and the pictures, some of them in full color and fit to frame, are lovely, whether from scenery or reproduction of works of art.

If you want something unusual and different, at the same time appropriate get this Gift edition \$1.00 in Holiday box \$1.00

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

Thine own is all of grace.
In everything give thanks!

In everything give thanks!

When fail the flocks and herds, and fields are bare,

When lips need press the bitter cup of pain,

When each day's close marks loss where once was gain,

O troubled soul! remember in thy care,

The Master took the symbols of His death—

With thanks He broke the bread and poured the wine.

Scourged Paul and Silas praised with every breath;

Habakkuk's field more barren was than thine.

Despair not! Trust and pray! Commit to God thy way!

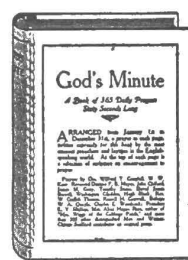
In everything give thanks!

—Ex.

HOW TO READ THE BIBLE.

How To Read The Bible, by Dr. Julian Price Love. 204 pages. The MacMillan Co. The author is the Professor of English Bible at the Louisville Presbyterian Theological Seminary. A remarkably fine piece of work. He has made the Christian world his debtor. The book meets a long felt want. After sixty years trying to preach this reviewer sighs, oh, that I could have read it at the beginning rather

God's Minute



one of the most cherished books in the religious world. Size 3 1/2 x 5 1/2 inches. 388 pages. Cloth 60c

An inspiring collection of 365 daily prayers, each 60 seconds long, written expressly for this book by 365 of the greatest preachers and laymen of the English-speaking world. The prayers are arranged in calendar form, one for each day of the year, and one to each page. This is religious world. Size 3 1/2 x 5 1/2 inches. 388 pages. Cloth 60c

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If you are interested in some friends having a closer walk with God, there is hardly any book you could place in their hands that would be more effective than this one. More than a half million people have been blessed in reading it, and it is still being largely circulated and read. In this book are found the fundamental truths of life and they fit in with every creed. \$1.00

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It was while reading "The Christian's Secret of a Happy Life" that E. Stanley Jones came into the fullness of the blessing of Christ.

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A scripture text for every day in the year, and space enough after each for name and address and date of birth, printed on fine white paper, bound in beautiful blue moire silk cloth, size 3 1/2 x 4 1/2. Very attractive to give to girls from 8 to 16 25c

than at the end of the race. It is useless to begin pointing out its excellence; space would not permit anything like a satisfactory statement. This old preacher has found it so very interesting and helpful that he urges all preachers, and especially the younger ones and students for the ministry, the worthwhileness of reading the same. Any ministerial student or young minister just entering upon his work should not spare any reasonable sacrifice to possess this work. And I wish I could make the laity to feel it is even more important for them. As for teachers and leaders it is a veritable treasure chest.—M. P. Hunt.

"How to Read the Bible," by Dr. Julian Price Love. Price \$2.00. Order from Pentecostal Publishing Co., Louisville, Ky.

Three Fine Gifts

One is a tiny Testament and Psalms weight 2 ozs., fine paper and binding, vest pocket size, price \$1.50. Another is a very large type Testament and Psalms, thin flexible and light—very special price \$1.50. Then another is our large type Veritas Testament and Psalms, coat pocket size, extra fine paper and binding. Every one claims it the prettiest they ever saw. Price \$3.50. Address The Herald Office

"LODGES EXAMINED BY THE BIBLE."

"Is it a sin for a Christian to have membership in a secret order?" 169 pages. Paper bound. Fundamental Truth Publishers, Findlay, Ohio.

I have practically read this book at a sitting. It has been a revelation to me. More than that, much therein to me was startling. Early in life I was a lodge man and gradually dropped out because of the pressure of my work as a busy pastor. Years ago a small publication came to my desk that was against secret orders; but I gave it no serious attention. I have been wont to say I have never felt called to

take a position against secret orders. I see now calls did come but I was too dull to recognize them.

I am glad God's providence led me out and sorry I have let the years go by without a word of warning against them.

Every reader of this review who is a lodge member owes to him or herself to carefully and prayerfully read this book. Above all, every preacher who is a lodge member should read the positions of the many outstanding good men like Finney, Torrey, Moody and many, many others who under God have felt called to set forth the plain teachings of God's word against a yoke. Some one may be thinking, "I don't want to read such stuff. I am satisfied and see no conflict." No one is so blind as those who do not want to see. You are but standing in your own light. The day will come when you will wish you had an open mind. "Where ignorance is bliss, it is folly to be wise." For only 35 cents you can inform yourself and if you will cite me to a book defending your position I will get it and read it, and if convinced, will gladly, in public prints, correct my position.—M. P. Hunt.

"Lodges Examined By The Bible." Price 35 cents. Order from Pentecostal Publishing Co., Louisville, Ky.

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CHRISTMAS NUMBER

PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, December 18, 1940.

Entered at Louisville, Ky., Postoffice as Second Class Matter

Vol. 52, No. 51.
\$1.00 Per Year.

CHRISTMAS TIME

By The Editor

DECEMBER twenty-fifth is the greatest day in all the calendar year. The passing centuries have not sufficed to take away the wonderful charm from the birthday of our Lord and Saviour. As the years go by it rises with ever increasing interest and thrill of joy.

There is a strange gladness that comes into the heart of the people at Christmas time. There is a spirit of forgiveness, of love and fellowship that seems to pervade the home, the community, the state, the nation and the world. Every one seems to feel something unusually blessed and joyful in the very atmosphere. The song of the angels over the shepherds who watched their flocks on Judean hills re-echoes down the centuries and strikes a chord of response in human hearts, "Glory to God in the Highest, Peace on earth, and goodwill to men."

Christmas is a time of unusual good-will. The blessing of the Lord comes afresh into the earth and into our hearts. It is quite proper that we should banish away all prejudice, all hatred, all the spirit of accusation and disagreement; that we should fill our hearts with love and fellowship, that we should make gifts, that we should seek to bring comfort and gladness to the hearts of our fellow-beings, that we should make Christmas a time of "peace on earth and good-will to men."

What if it were possible to blot out Christmas, to do away with that most wonderful event in history when the Son of God who was before Abraham was, who had glory with the Father before the foundation of the universe was laid, clothed himself in the flesh and came down to live with us, to bear our burdens, to taste the cup of our sorrow, to touch with his magic power our disease, to illuminate our blindness, to uncover to us the secrets of love and grace which have been hidden through the centuries, and to bring a new era of hope and love and joy into our world. What if it were possible to erase this great fact from history, to tear out the prophecies in the Holy Scriptures concerning his coming, to obliterate the sweet and wondrous mystery of his birth from the quiet stable in Bethlehem, to fling away and forget the wondrous stories of the Gospels,—in a word, to get rid of Jesus, to get him out of history, out of architecture, out of art, out of literature, out of the memory and thought and heart of the world, what sort of a world would we have? How blank, how empty, how desolate! Thank God, Jesus is the greatest fact of the universe. He reaches down beneath all the depths, he towers high above all heights. Everything looks small when compared and contrasted with Jesus.

"Jesus, the Name high over all
In hell or earth or sky,

Angels and men before it fall,
And devils fear and fly."

Let's make the coming Christmas a time of special praise and of joy. Let's seek to bring happiness and comfort to some sad lives and desolate homes. Let's give thanks to God in service to his creatures. Let's get just as far away from all of selfishness and sin as we possibly can and never get back to it or let it catch up with us. May the coming Christmas have in it a gulf so deep that into it we may cast all that is evil about us, be rid of it, separated from it and forget it forevermore. Let it be a mountain range so high that we climb up into a purer, holier, sweeter atmosphere, into a better discovery of our Lord and Master, into a tenderer compassion and sympathy with all our fellow-beings.

Thank God for the twenty-fifth of December, 1940. Thank God for the coming of his Son into the world and the redemption he has wrought among men; for the thousands of priceless souls who have found in him a gracious Redeemer during the year which is now closing. May this coming Christmas be one of the brightest, the best and happiest to all THE HERALD readers. May the Christ who made Christmas a possibility and a joy to the earth come into your hearts with a special blessing, and may there go out from us a deep concern and pity to those dark places in the earth where Christmas has never been known, where December twenty-fifth is a dull, dead, leaden day, where it has no significance, where it brings no joy, no thrill of hope and gladness. Let's give the Gospel to the whole world. Let's bestir ourselves to sing, to pray, to preach, to give, to love, to go until the coming of Christmas Day shall set the people rejoicing and singing in every land.

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of All."

The Herald the Coming Year.

FIFTY-odd years ago THE HERALD came into existence in answer to a divine impression, and a deep and widespread need of the people. Its object for more than a half century has been the salvation of sinners, and the deepening of the spiritual life of the churchmembers, and sought to call attention to the Person, offices and ministry of the Holy Spirit in all of his gracious work, but especially, that of the entire sanctification of believing Christians; by a definite baptism, purifying and indwelling.

The need was great at that time; it is far

greater at this time. A very large percent of preachers and people in the evangelical churches who touch and minister to a large proportion of our Protestant population, believe in revivals of religion; and a large percent of these churches set apart a period each year to be devoted to seeking to stir up the spiritual life of the churchmembers, and to seek and to save the lost. There was a very general belief in preaching of, and emphasis upon, the doctrine and experience of the new birth, as taught by our Lord Jesus.

Sad to say, a great change has come; a vast number of churches no longer have periodical revivals, and many Methodist churches go for years without any attempt at revivals. It appears now that great numbers of preachers and people in Methodism, not only do not believe in revivals, but refuse to engage in any such effort, meanwhile, modernism of a most dangerous form of unbelief, has made tremendous headway in pulpit and pew; worldliness has increased among churchmembers, along with a fearful state of unbelief in the cardinal doctrines of the Bible in centers of education, not only in state, but in church institutions.

We have come to a high tide of spiritual dearth, immorality, Sabbath desecration, and all the evils that naturally follow a dearth of genuine spirituality, deep religious awakening, and those blessed influences that attended and followed the old-time revivals of religion that were almost universal in Methodist churches. Nothing more unfortunate than the introduction of Decision Day into the church by some teaching of catechism and uniting with the church, rather than deep repentance for sins, a sense of being lost, and a faith in Christ which gives a gracious assurance of pardon; of the incoming of a new life, the enthronement of Jesus Christ in the soul; a consciousness of the Divine Presence and the witness of the Spirit to one's personal salvation.

There are no substitutes for regeneration as wrought by the Holy Spirit; an effort to take the place and work of the Holy Spirit in conviction for sin, and regenerating the penitent, trusting soul, with some sort of substitute, is paganism; it is idolatry; it is taking something entirely human in place of that which is divine. It is along this line that THE HERALD has taught and urged, and been graciously blessed of the Lord. There have come to us from every quarter of this nation and across the seas through this half century, tens of thousands of letters from those who have been helped, blessed, taught, led and brought into the light of salvation through faith in Jesus Christ, through the influence, teaching and help of THE HERALD.

We have come to a tragic period in his-

(Continued on page 8)

CHRISTMAS IN HEAVEN

Rev. G. W. Ridout, Corresponding Editor

I.

"Give me the wings of faith
to rise
Within the veil and see
The saints above, how great
their joys,
How bright their glories
be."



I am writing this article six thousand miles from home, in the interior of Brazil where instead of the frosts of autumn we are having summer time, instead of falling leaves we are having bud and blossom and flower, and instead of the usual Christmas weather, with its crispy cold and snow we are having the soft breezes of the summer time and nature freshly clad in the glad colors of spring and summer. It is hard to realize Christmas under summer skies so I am not going to write the usual Christmas message this time. My thoughts go beyond the things of time and sense to things celestial and I am thinking of the home gatherings in the skies, the home-coming of the saints, and of the grand and glorious gathering of the Redeemed around God's throne in glory, so shall write of *Christmas in Heaven*.

II.

"Hark, Hark, my soul! Angelic songs are swelling
O'er earth's green fields and ocean's waveless shore,
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more,
Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night."

Christmas had its beginning in Heaven. In the counsels of the Most High it was decreed that Christ the Eternal Son of God should be born of the seed of woman and that at Bethlehem of Judea the great human-divine event should take place. I suppose when the news reached the streets of the Golden City there was great rejoicing among prophets and patriarchs, and Moses and Abraham and Isaiah and David and a mighty host made heaven resound with joyous acclaim.

Angels sang the first Christmas anthem over the Judean hills and the refrain was, "Glory to God in the highest, and on earth peace, good will toward men." Angels were deputed to give the Christ Child his name: "Thou shalt call his name Jesus, for he shall save his people from their sins."

"Down through the portals of the sky,
The impetuous torrent ran;
And angels flew with eager joy,
To bear the news to man."

"Come, let us join our friends above,
That have obtained the prize,
And on the eagle wings of faith
To joys celestial rise."

I am going to think not so much about the earthly and terrestrial side of Christmas but transfer our thinking to the heavenly. Too often the earthly joys of the festive season cloud up the scriptural skies and the glory of the incarnation is lost to view. Let us join our friends above who have obtained the prize and think of what it means to spend Christmas in Heaven. I have no doubt some sufferers on earth last Christmas said, "I hope to spend next Christmas in heaven." Perhaps some toiler, struggling with life's

burdens and sorrows last year, felt strong desires to cross over the river, and when another festive season came around, hoped to spend Christmas in Heaven and their desire has been fulfilled. This makes me think of Stonewall Jackson, the great warrior saint of the South, who, when he was dying, said, "Let us cross over the River and rest beneath the trees." So many, this Christmas find that they crossed over the river and are now resting under the Tree of Life and drinking at the fountain that never runs dry.

III.

"Jesus' harmonious name!
It charms the hosts above;
They evermore proclaim
And wonder at His love;
'Tis all their happiness to gaze,
'Tis heaven to see our Jesus' face."

Christmas in Heaven means the realization of the Christian's highest and holiest hopes. The intellectualist thinks it selfish and unsocial for the Christian to live for Heaven, and we ought to be doing all we can to make a Heaven of this earth. The fact is, that those who have lived holy lives here and made it their final objective to reach Heaven have as a rule contributed more of a heavenly atmosphere down here than a whole host of critics. We can all think of some Aunt Mary or Uncle Charlie or Cousin Ruth or Brother Andrew who was the life of the prayer meeting, whose shouting amen in the church put fire into the service and we know, too, that in the town and community people watched their godly and self-sacrificing lives and people said, "If I ever get religion I want the kind they have."

Yes, they lived for Heaven, they talked of Heaven, they sang about Heaven, and when the preacher preached of Heaven they shouted and wiped the tears of joy that streamed down their cheeks, and they sang exultantly:

"I'm going home, I'm going home,
I'm going home to die no more;
To die no more, to die no more,
I'm going home to die no more."

IV.

"There is a land of pure delight
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

Christmas in Heaven means that the saints have reached their everlasting rest. I can imagine how Heaven felt to some of earth's tired, worn out warriors of the cross. Paul with his afflicted body, Booth with his ceaseless everlasting quest for souls, Wesley with his tireless, unceasing preaching and a host of others who spent their strength in pushing the interests of the kingdom; what Heaven must mean to these toilers! Everlasting Rest!

Just the week before he crossed the flood I spent a few days with Commissioner Brengle of the Salvation Army in Florida; he was then nearly blind; his heart was giving considerable trouble; he had worn out his life for God in preaching and teaching around the world. On his way up from Florida to New York he spent an hour between trains talking with a young minister by appointment about a matter that related greatly to his ministry; he had been praying for him and wanted to give him a final message. In a few days God called Brengle to his everlasting rest. "Servant of God well done."

V.

"On Jordan's stormy banks I stand

And cast a wistful eye
To Canaan's fair and happy land,
Where my possessions lie."

Christmas in Heaven means that the end has come triumphantly and gloriously to all trials and persecutions. If there was no hope of Heaven many a saint would be discouraged and give up the fight and the conflict, but the hope of Heaven buoys them up and stimulates them to fight on and labor on and suffer on. The martyrs went to the stake and to their death knowing that through the fires they would ascend to the Heavenly City and get their crown. I have been reading again the story of the early Methodists. They endured all kinds of persecution. They were mobbed and their property was destroyed but they "endured all as seeing the invisible."

Think of Nolley, the pioneer preacher of Louisiana; he endured much hardships; he had to cross swamps and raging rivers to get to his appointments. One journey he took for the last time; he was found still in death; his knees were muddy showing he prayed to the last and then went Home to Canaan's fair and happy land to receive his crown.

Ray Palmer passed on repeating the last stanza of one of his own hymns:

"When death these mortal eyes shall seal
And still this throbbing heart,
The rending veil shall Thee reveal
All glorious as Thou art."

VI.

"Give joy or grief, give ease or pain,
Take life or friend away;
I come, to find them all again
In that eternal day."

Christmas in Heaven will mean the sweetest joys of a celestial reunion.

"There all the ship's company meet
Who sailed with their Savior beneath,
With shouting each other they greet
And triumph o'er trouble and death,
The voyage of life's at an end,
The mortal affliction is past;
The age that in heaven they spend
For ever and ever shall last."

Homes break up here and families are separated. The mother says goodbye to her son about to cross the seas to a distant land never to see him again in the flesh; the sweetest of earth's fellowships have to suffer disunion. Many a deathbed scene is lightened up with the hope of heaven. The dying saint beholds as in a vision loved ones who have crossed over and beckoning hands are saying, "Come on!" What a joy to the aged pilgrim to greet upon the heavenly shore the dear ones whom death snatched away in the long ago. At the golden gates of the city I can imagine welcoming voices crying, "Welcome Home! Welcome Home, never to part again."

VII.

"O could we make our doubts remove
Those gloomy thoughts that rise,
And see the Canaan that we love
With unclouded eyes."

Christmas in Heaven means to be in a place of security and assurance, where all doubts and fears have vanished and where we see clearly. No night in Heaven, therefore no shadows, no darkness. In Heaven all mysteries will be cleared up; many events

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A SAVIOR IS BORN

Rev. J. C. McPheeters, D. D.

"For unto you is born this day in the city of David a Savior which is Christ the Lord."
—Luke 2:11.



The focal point of God's thinking and God's concern is human redemption. A great tragedy happened in connection with God's plan. There was something that went contrary to the plan of God on a colossal scale. The tragedy left in its wake terrible wreckage. It was the wreckage of the human race. The world which God had planned for a paradise went astray. The human race for which God had planned the eternal felicity of the beautiful garden in which he placed him, plunged into an abysmal night of death. Man was driven from the garden of his felicity out into a world cursed with thorns. This tragedy of a lost world and a lost race became the focal point of God's concern and God's thinking. The great concern of God for a lost world was manifested in the gift of a Savior, and that Savior was his only begotten Son.

To become the Savior of mankind it became necessary for Christ to identify himself with the human family. The fundamental requirement of a Savior was, that the penalty of sin must be met, and that penalty must be inflicted upon the human race, or a representative head of the race. The terrible tragedy of the human race came through one man. The Scripture says: "In Adam all die." When sin came into the world through a representative head of the race, which was Adam, the only way that every individual of the race could escape death was for a representative head of the race to suffer the penalty of sin. Jesus Christ could not suffer that penalty and pay that price without identifying himself with the human race. It was necessary for Christ to become incarnate in the flesh, in order to pay the penalty for the sin of mankind.

The question might be raised: "Why was it necessary for Jesus to become incarnate in human flesh? Why could not some man of the race suffer the penalty for the sin of the race?" The answer to these questions is easily given. No man could suffer the penalty for the sins of the race, for every man was a sinner. No sinner could die for the sins of others. He needs some one to die for his own sins.

The question may then be raised: "Why could not an angel become incarnate in human flesh, and die for the sins of the world?" Angels are a high order of beings, but there are some things beyond the reach of angels. Incarnation was the greatest of all miracles. The incarnation was a miracle so profound, so stupendous, and so far-reaching in its depth and its height, that only the Son of God himself could perform such a miracle, and clothe himself in human flesh.

Had it been within the realm of possibility for an angel to become incarnate in human flesh, and suffer the penalty of sin for mankind, God could not, according to justice, have requested an angel to suffer such a penalty. The angels had passed their probationary state. They had escaped the terrible tragedy that had befallen mankind. God had no doubt given assurance to the angels that if they passed their probationary state without yielding to sin and bringing death upon their order of beings, they would never suffer such penalty. Having passed such a probationary state, and then to heap upon them a penalty for sin would have been contradictory to God's justice. While it was not possible for God to heap the penalty for the sin of mankind upon an angel, God could take the punishment unto himself in his well

beloved Son without violating any laws of justice.

The universality of sin among human beings made it impossible for any man to suffer the penalty of sin for the race, for every man was a sinner. The condition of the state of angels made it impossible for any angel to suffer the penalty of sin for mankind. Therefore the only possible avenue for the penalty of sin to be met for man was for the Son of God to become incarnate in the flesh, and suffer the death penalty. Christ could not suffer that penalty in his incarnate state. It was man who sinned, and it must be a man as the representative head of the race to suffer the penalty. Jesus Christ was the only one who could meet the requirement for such a penalty, and that by way of incarnation, by identifying himself with the human race, and taking upon himself the penalty of sin for the entire race.

Neither an angel nor a man had the capacity for suffering sufficient to suffer the entire penalty of sin for every human being. Our capacity for suffering may be measured by our capacity of love. It is impossible for any persons to suffer on account of the sins of a wayward child in the same manner that a mother suffers. No one suffers for a mother's wayward child as she does, because no one has the love for the child that she has. Because of a mother's great love she suffers in a manner that no one else can suffer for her child. The love of Christ was infinite; therefore his capacity for suffering was infinite. Because of his great capacity for suffering, born out of his great love, he could actually suffer the penalty of sin for the entire human family. Some may say that this is a profound mystery. Indeed it is a mystery, and yet a glorious fact of reality.

When the angels announced the birth of the Savior on the first Christmas night they made the announcement personal to each individual for all time. The angels did not say: "A Savior is born into the world." They said: "But unto you is born . . . a Savior." The statement of the angels was made personal to the shepherds who heard the announcement, and to every individual that is ever to live upon the earth. As I read the announcement today, almost two thousand years since it was made, on the first Christmas night, I find that it is personal to me. "For unto you . . . is born a Savior."

An unknown writer has given us a short poem portraying how each person is related to the incarnation of Jesus.

"For me He left His home on high;
For me to earth He came to die;
For me He in a manger lay;
For me to Egypt fled away.
For me He dwelt with fishermen;
For me He dwelt in cave and glen;
For me abuse He meekly bore;
For me a crown of thorns He wore.
For me He braved Gethsemane;
For me He hung upon a tree;
For me His final feast was made;
For me by Judas was betrayed.
For me by Peter was denied;
For me by Pilate crucified;
For me His precious blood was shed;
For me He slept among the dead.
For me He rose with might at last;
For me above the skies He passed;
For me He came at God's command;
For me He sits at His right hand."

Christ is the only one in history who was born with specific and exclusive reference to the sins of the human family. We welcome all the noble of the earth who have come with any contribution for the uplift of the race. We welcome the scientists, the economists, the artists, the musicians, the educators, and all the others with their valuable contribu-

tions. But after all of these have come I sit in my house, desolate. There is something lacking which they have not met. A strange fire is burning in my life. An asp is biting my soul, and I am dying of the poison. Who can touch a diseased soul, and make it whole? Who can change the leopard's spots? Who can set the captive free? As ages upon ages have come and gone no man of earth has been found who could meet this unquenchable soul cry. The scientist, the economist, the educator, all stand helpless to meet this inner need.

"What shall I do to be saved?" This cry rings across the hilltops of time, and echoes in every valley where human beings have lived. There is no way of escaping this inevitable question that ever forces itself upon us. "What shall I do to be saved?" Out of the night of heathen paganism and superstition comes this cry that reaches across the oceans as a Macedonian call to the people that have been saved. Out of the palaces and places of culture there comes this same cry: "What must I do to be saved?" From halls of fame, from legislative bodies, from the world's busy marts, from the centers of trade, and from the classical halls of learning there comes this same, eternal, restless cry from the hearts of men: "What must I do to be saved?"

Thank God this question has been answered! It was answered in the coming of Jesus Christ into the world. It was answered in his birth, death, resurrection, and ascension. Paul found the answer in Jesus Christ the Savior of mankind. He was able to answer this question when propounded to him by the Philippian jailor, saying: "Believe on the Lord Jesus Christ, and thou shalt be saved." Paul also answered the question in his Epistle to the Romans, the first chapter, and the sixteenth verse: "But I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." It was not a reformer, not a philosopher, not a great teacher, that the apostle Paul preached to men, but a Savior. We shall never cease to wonder and marvel at the birth of Christ in the manger at Bethlehem of Judea. The miracle of the birth of Jesus did not cease at Bethlehem. The miracle of his birth is still going on in human hearts and lives.

Some one has written a little poem on the birth of Christ in the human heart.

"'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that blessed morn
Within a golden zone.
He must be born within the heart
Before He finds His throne;
He brings the day of love and good—
The reign of Christlike brotherhood."

The joy that accompanies the birth of Jesus in human hearts is comparable to the joy that accompanied His birth in the manger in Bethlehem of Judea. The co-operation of the angels was enlisted in connection with the birth of Christ in the heart. We read in God's Word that the angels in heaven rejoice over one sinner that repenteth. The song of the angels on that first Christmas night was a harbinger of the songs and rejoicing that accompany the birth of Christ in the human heart. Let us sing and shout for joy that the Lord is come!

"Joy to the world! The Lord is come;
Let earth receive her King.
Let every heart prepare Him room,
And heaven and nature sing.

"Joy to the world! The Savior reigns.
Let men their songs employ;

(Continued on page 7, col. 3.)

THE HERALD PULPIT

CHRIST CROWDED OUT

Thomas H. Lawson.

"Because there was no room for them in the inn."—Luke 2:7.

LET us pass back through the world's historic thoroughfare until in fancy we stand beside the manger and look into the face of Mary's babe. In our imagination we are standing in the old khan in the little town of Bethlehem, but with the glory and blessing of our present Christian knowledge reflected upon the scene.

In this humble manger or stall of this stable lies the world's best friend. No heart of man has ever felt, or can ever feel, one-half the sympathy and sorrow for the great human family this heart will feel. This Babe's birth has stirred heaven itself, and the angelic choirs have sped down to sing their songs over his cradle, the songs of peace on earth and good will toward men, songs that for all time will link heaven and earth together. As a child he will confound the doctors of divinity by his heavenly wisdom. As a man he is to be the one perfectly unique character of the world's history, the great none-such in human life. His religion, which is to be simply *his life*, is to be the greatest uplifting power that the universe has ever known. And yet there was no room for him in the inn.

I. THE BABE CROWDED OUT.

Those little hands—how interesting are a baby's hands!—crossed so peacefully upon his little breast, are destined to perform the most mighty deeds that hands have ever done. They will touch blind eyes, and with that touch of power will come life along the optic nerve and the blind will cry, "I see! I see!" They will touch deaf ears, and the auricular drum will quiver and respond to the touch, and the deaf will cry, "I hear! I hear!" They will even touch the cold hands of the dead, and with the power of that touch will come a thrill of life along the nerves of the dead, and the heart will take up its work again and the dead cry out, "I live! I live!" Those hands will always be stretched out in helpfulness to the weak and needy everywhere. Yes, and those little hands are destined to have cruel spikes driven through them for the sins of the world, and to a doubting Thomas he will say, "Reach hither thy finger and put it into the print of the nails in my hands." And the last sight that his disciples shall see of these hands they will be stretched out in benediction over the heads of his sorrowing friends. "And there was no room for him in the inn!"

Those little feet, wrapptd so carefully by Mary's mother hands, are yet to carry that Babe on many a mission of mercy. He will go about doing good and healing all who are oppressed by Satan. Through the highways and byways of Palestine, through many a city and village, he will walk as this Babe, grown to manhood, shall go about his mission of mercy and helpfulness. Once, at least, a woman will wash those feet and anoint them and cover them with her tears. They shall carry him to the garden of Gethsemane, and then to his trial, and then to the hill outside the city's walls where spikes will be driven through those blessed feet that had carried him about on his missions of love. And "there was no room for him in the inn!"

Those soft and expressive eyes are destined to look more deeply into the world's

woes and the world's needs than eyes have ever looked before. They will always be open to human helplessness. Many a time they will look upon a hungry multitude with deepest sympathy and compassion and helpfulness. And even when he shall hang upon the cross in awful agony, those eyes will look upon the mistaken mob with pity as he prays, "Father, forgive them; they know not what they do." And it seems passing strange that he should be crowded out!

Those little, sweet lips, kissed so tenderly by Mary and by Joseph, are yet to speak the most wonderful messages that the world has ever heard. They will speak in defense of the weak and the sinful when every other voice is raised against them. Their teaching is to revolutionize the world and turn the streams of history into new channels. Even his enemies will be forced to admit that "never man spake like this man." He is to "teach with authority, and not as the scribes and Pharisees." His words will bring joy and peace in life and in death to multitudes down through all the ages of time and through eternity. Because of his words the sorrowful will rejoice, the sinner cease from sin, the slave proclaim his liberty. And yet when he was born there was no room in the inn.

II. WHAT CROWDED HIM OUT?

If we can find out what crowded him out then, we will find that the same things are crowding him out today. And that is the saddest thing about the whole matter.

1. *Politics*.—This was a political matter that had drawn the multitude together in the little town of Bethlehem. It was a great Governmental enterprise, the enrollment for taxation of all the inhabitants. And Mary and Joseph had gone there at the demand of the governing powers. The people did not mix politics and humanitarianism. In the political whirl Jesus was crowded out into the barn. That was all.

No, it is not all, for the same thing goes on today. Does not politics still crowd Christ out? Have you not known many fairly conscientious Christian men who have gone into politics, and immediately Christ was crowded out of their hearts and lives, and they began to excuse themselves, and apologize for their attitude on public questions, and explain away their votes, on the basis of policy, etc., etc.?

Politics is the science of government. There should be room for Christ there, but all too often he is not considered. Even a place in the political barn is denied him sometimes.

What a change it would make were he given the best room in our political house! But "we must not take religion into politics." Who said so? The politics of this country and every other one would be greatly benefited by a good, big dose of pure and undefiled religion. We need to see the pure, sweet face of the Babe of Bethlehem in the midst of our political activities.

2. *Business*.—It was a time of "big business." The Roman Government had passed a decree that the inhabitants in all the empire should be enrolled for the purpose of taxation. The people were attending to this big Governmental business. They were not in Bethlehem for the purpose of looking after babies, but to attend the business, and in the rush of business Christ was crowded out;

that was all. Some gay humorist has said: "Booze and business do not mix, therefore give up your business." Many people seem to say by their actions: "Business and Christianity do not mix, therefore give up your Christianity."

We keep ourselves in such a hurry, such a rush, that we have no time for Christ. We are like Archimedes, who was so intent on his mathematical schemes that, even though all the city was in alarm, and the enemy had taken it by storm, and the streets of the city were filled with the dead, he knew nothing of it until the soldiers had come into his very house and plucked him by the sleeve. Even so are many men and women so engrossed in business that Christ, the Babe or the Man, is left to shift for himself.

In olden time they had what was called the market cross, a cross erected in the very center of the marketing district. It is still needed. We need to have the shadow of the cross of Christ cast upon our dealing with each other. There are some business men who conduct their business with Christ in view. There are some who will not allow their business to crowd Christ out. But there are too many of the other class. Can we not today make room for Christ in the inner office of our business life?

3. *Selfishness*.—Now we are getting at the heart of the matter. Selfishness will crowd Christ out still. There is not room enough for self and Jesus in the same heart. He himself said that if we are to come after him we must deny our self-life.

4. *Too Limited Capacity*.—There was no room for them in the inn. It was probably a small affair, anyhow. It was not big enough to care for such a crowd. And the big fellows had doubtless engaged the few rooms far ahead.

I wonder if that is not what is the matter with us. Are we not too much dwarfed and contracted in our lives, so that there is not room for Christ? If so, we need to ask God for enlargement of heart. We need to have our lives warmed up. Heat expands; cold contracts. Perhaps our hearts are too cold. Perhaps the stable would be a warmer, bigger place for Christ than our hearts and lives would be. The barn is not so full of oxen and implements as are our cold, small hearts of worldly things, and there is "no room." If that is so, let us get into the sunshine today and get warmed up. Let's clean out a lot of things from our hearts and lives and make room for Christ.

"Room for Jesus, King of glory,
Hasten now his words obey;
Swing your heart's doors widely open,
Bid him enter while you may."

Your Testimony Wanted.

For the good of those who may read *The Herald*, we want your testimony as to just how you repented and came to God, and how he accepted you, and if you made a complete consecration and received the baptism with the Holy Ghost in sanctifying power. Give us this also. We would like for you to write it as briefly as possible, as plainly as possible, and on one side of the sheet of paper. Our plan is to publish at least one of these every week, so that there will always be a good testimony in *The Herald* for those who know him not.

Renew Your Subscription Today.

A CHILD IS BORN--A SON IS GIVEN

Joseph H. Smith



GOSTLY as was this gift to God, it was not extravagant. It was all needed. A mission leader told me once of how a very rich lady at a summer resort having heard related some incidents of the poverty and ignorance among those he was laboring to uplift, became deeply interested and asked him how many girls he would have in his Sunday school about Christmas time. She made a memorandum and said, "I will send them each a Christmas gift." She kept her word and sent them—what would you think?—Each of them a French imported doll costing \$18.00! A twenty-five cent doll would have served the purpose just as well for those poor girls, and the dollars would have bought them clothes and books and helped destitute and deserted mothers to pay the rent. New Year had hardly come before some of the costly dolls had been broken and some traded away for sticks of candy and the like.

But no gift less than that of God's own Son would have sufficed for our redemption. Who other than he that created the worlds could have raised the dead? And all of our salvation would have been a mockery if it had stopped short of our resurrection.

No angel, nor any archangel as Gabriel, could have spoken the message of the Gospel to us as the very "word of life" with the authority of divine mandate as did he. It was required that the Father speak through him, and that the words thus spoken be attested by the works which none only but God could do.

Only he who said once, "Let there be light! And there was light," would be able to say to sinful man, "Be ye holy," and he would be made every whit clean. Moreover, who other than the Son of God could wrestle with Satan and the forces of hell in our behalf and deliver us from the evil one? Was not Satan himself greatest among the angels, and what seraphim with an host even from the skies could or would withstand that legion of the third part of them all that fell like lightning from the heavens? It is only the Lion of the tribe of Judah that can break every chain.

And again, who other than the Son could get into the very bosom of the Father to in-

tercede and plead in our behalf? Who, indeed, but he could have merit in himself to offer a sufficient sacrifice for the sins of a whole race, so that his mediation in our behalf is not based simply upon the filial and paternal relationships which exist between him and the Father, but upon the sufficiency and justice and right of his atoning death for us. No creature in the universe has inherent merit of his own, and none have a surplus of righteousness to transfer to another. As it is the name of the U. S. Treasurer at the foot of that bill that makes it worth a hundred dollars when its paper and printing would cost scarcely a cent, so what makes that one cross on Calvary worth more a thousand fold than either of the other two is that the one in the center is the offering of the Son of God unto death for the sins of the others and of the whole race. Nothing short of this could have purchased our salvation. This is proven when in Gethsemane he, himself, asks the Father, "If it be possible, let this cup pass from me," but the Father's answer is echoed in the Son's response, "Thy will be done."

And as to his resurrection—angels might announce it: "He is not here but is risen as he said." And the women might proclaim it as they are sent "To tell his disciples and Peter;" but only the Son of God himself could effect it! As he said, "I have power to lay down my life and to take it again." Thus he rose victor over the very last power of the enemy. Rose to declare that, "All power is given unto me in heaven and in earth."

Further, let us notice, he is given not loaned. The Son of God is ours forever. Now in his Priestly office, having entered the presence of God in the holiest of all in our behalf, soon to come on his kingly throne and we forever with him. Even in heaven, he bears a new name. While yet and everlastingly the Son of God, he is now and eternally the "Lamb that was slain and lives again." What a Gift of God was that to us!

And see, as we open our best of all Christmas packages what we have, "He is of God made unto us:

Wisdom
Righteousness
Sanctification, and

Redemption.

Too much there is to try to unwrap all now. But suffice to see and to say, he is all I need for time and for eternity! But we will not overlook the fact that in order to all this: "A Child Is Born."

God at the first had said it would be so. "The seed of the woman would bruise the serpent's head." Paul had later re-echoed the same declaring that our Redeemer was "born of a woman." How fitting that both in the divine prediction and in the apostle's record no mention is made of a man. This omission is neither accidental nor incidental. For he was to be, and he was, begotten of the Holy Ghost, conceived in the womb of Mary, born of the virgin.

Thus was he made in the likeness of sinful flesh for the suffering of death. The cross of Calvary was foreshadowed on the manger cradle at Bethlehem. Thus to a peasant's birthplace and to a criminal's death he came "To the lowermost parts of the earth" that he might raise the lowermost strata of humanity to a place in the heavenlies.

Priceless as was the example of his life, and far beyond the word spoken by angels was the Gospel of our Great Salvation as spoken by the Son, neither of these alone could have saved fallen man. 'Tis the "Lamb of God that taketh away the sin of the world." The Lamb was typified by that offered by Abel the first true worshipper among men. And throughout the countless ages of the redeemed in Heaven who are shouting salvation in his name, it is told that they had "washed their robes and made them white in the blood of the Lamb." No angel could thus have died. Nor could the blood of any martyred son of man have atoned for even his own sins. But he is born "to give his life a ransom for all, to be testified in due season."

Hence, we will follow him, God helping us, "all the way to Calvary." For though he "went a little farther" than any of us can go, yet in the "fellowship of his sufferings we may be made conformable unto his death" in order that even here by the Spirit's quickenings of our mortal bodies we may know "the power of his resurrection." Let us "give thanks unto God for his unspeakable gift!"

THE CHRISTMAS SEASON

Mrs. H. C. Morrison



MARGARET E. Sangster gave vent to the exuberance of her joyful heart when she wrote: "This is the time of happiness, the time

When eyes should smile, and tender hearts should sing—

This is the Birthday of the Christ, the King,

When gift trees bloom, and silver church bells chime.

This is the time when life seems full and new, And glorious with faith and high desires.

When hope and courage seem like warming fires,

And no task is too hard or dull to do!

"This is the time when all the world seems giving,

Of kindness and friendship and good cheer—

For when the blessed Christmas day draws near,

A certain glow creeps over simple living.

A halo, almost, guards all homely things,

The fireplace, the well worn, easy chair;

The cradle and the baby sleeping there,

Rest in the shadow of an angel's wings.

"The Christmas season—ah, the time is blessed,

With joy more tender than most joy can be . . .

When Yuletide rests upon the land and sea, One feels as if the whole world were caressed

With a far-seeing gentleness and care; The Holy Infant's hand seems very near. . .

We put away each trouble, every fear— To join, with all the earth, in praise and prayer!"

There is not a being so unappreciative whose heart does not throb with peculiar joy at the season of Christmas time. It puts a spirit of good will, kindness and tender affection into humanity. Christ came to bring peace on earth, and good will to men, and that spirit seems to possess every one with the incoming of the ever welcome Yuletide season.

With many, the days of giving and receiving, of pleasure and feasting, come and go without a thought of *why* we are permitted to enjoy this time of loving remembrances and social communion. The gifts and blessings are enjoyed without a thought of HIM whose coming made this time of joy and giv-

ing possible. With each friendly token of love, there should go the thought of the Babe of Bethlehem, and what his coming into a world of sin meant. Had he not been born on that night of nights in Bethlehem the world would never have known the sweets of the joyous Christmas time.

How much we have to tune our hearts to praise as we recall the origin of Christmas, the time when the milk of human kindness flows more lavishly than at any other time of the year. What a wonderful night that was in the history of this sin-cursed earth when the Redeemer was found by the Wise Men in the Bethlehem stall! No wonder they shouted, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." And how fully has this prophecy been fulfilled in the personage of this Babe of Bethlehem as he came, lived, and died, ascended to heaven where he sitteth on the right hand of the Father, making intercession for us.

In the Prince of Peace we find the source

(Continued on page 9)

ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

The Unspeakable Gift of God.

P. WISEMAN.

"Thanks be unto God for his unspeakable gift."—2 Cor. 9:15.

MEETING an aged Christian lady one morning, Lord Tennyson asked, "And what is the news today?" to which she replied, "The only news I know worth while is that Jesus Christ came into the world to save sinners." "Ah," Lord Tennyson replied, "that is *good* news, and it is *true* news; it is *old* news and it is *new* news."

God has always been giving. He is full of gifts. There is, however, but one unspeakable gift—the gift of his only begotten Son. God had only one Son and he gave him to redeem the world.

Jesus Christ came not as a journalist to study new scenery, customs or manners of a new country; not as an ambassador to propose terms of peace; not as a ruler merely, *He came, the gift of God*, to redeem the world. He was specifically "the seed of the woman," according to prophecy. He took flesh, and this is unique, seeing he had something to do about his own birth. He was God incarnate.

What a glorious Personage in the manger! What merit! "His name shall be called Jesus; for he shall save his people from their sins."

May we direct your attention to a few aspects of this gift of God:

This gift is unspeakable *in its nature*. It is a *love-gift*. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave because he loved. Love always gives. In this wonderful gift we have a proof and an illustration of the love of God. We have also the measure of that love—"so loved."

It is a *free gift*. Of course a gift is free, but to impress us with this fact the Holy Spirit, in the Roman letter, uses the expression, "free gift." We have no merit, therefore it must be free. Jesus, when speaking to the woman at Samaria, said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." She did not know. God still cries, "Ho, every one that thirsteth, come ye to the waters." And in the last book of the Bible, we still read the words, "Who-soever will, let him take the water of life freely."

It is a *generous gift*. "Not as the world giveth, give I unto you," said Jesus. No! No! Jesus does not give like the world. His giving is not stinted, not selfish; but generous and unselfish, free for all and to all. Thank God!

It is a *meritorious gift*. The gift of the God-Man. In his Deity all the claims of Deity are met. In his humanity all the claims of humanity are met. In the God-Man, God and man meet. Through his Deity God reaches down to man, and through his humanity man reaches up to God. He is the only mediator between God and man—the man Christ Jesus. Through him to the Father!

The gift of God is unspeakable in its *con-*
descension and purpose. This Babe differed

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LISTEN—PRAY—WRITE US.

J. Byron Crouse, Radio Director, Wilmore, Ky.

from many other babes in the lowliness of his birth. "No satin-lined cradle; no delicate attendants, but straw and the cattle, and the coarse joke and banter of the camel-drivers." Many of the world's greatest men had barn-like birthplaces. Luther, the emancipator of religion, was born among the mines; Shakespeare was born in a humble home; Columbus, the discoverer of the New World, was born in poverty. It may be quite correct to say that nine out of ten of the world's greatest men were born in want or in very humble homes; but Christ, the greatest of all, was born in a manger.

But why a manger? The reason is stated—for there was no room in the inn; it was full of sin. How much like the human heart

"Ah, with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man at war with man hears not
The love song which they bring;
Oh, hush the noise, ye men of strife,
And hear the angels sing!"

"For lo, the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth,
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing."

of today! Indeed, there appears to be very little room for him in some of our homes, institutions and communities! This is sad!

The *purpose* of this unspeakable gift is stated, namely, "That the world might not perish."

The gift of God is unspeakable *in its challenge*. It is a challenge to the *gift of personality*. God gave his Son. Christ gave himself. We should give ourselves. We have here a challenge to an unselfish life. Here is the great example and ideal: "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

Lastly, the gift of God is unspeakable in its *comprehensiveness*. In application, here it is: "Who-soever believeth in him should not perish, but have everlasting life." Again in Rom. 6:22, 23, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. The gift of God is eternal life through Jesus Christ our Lord."

In promise, here it is: "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Note the "alls" in this passage: God delivered his Son for us *all*, and he will with him freely give us *all* things. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "All things." How sweeping! But that is our God speaking. In all

things with this unspeakable Gift is provision for all our temporal and spiritual necessities; for "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The only thing I know that gives promise for both worlds is in the unspeakable gift of God!

The Christ and a Better World.

BY WILBER O. ALLEN, A.M., B.D.

XII.

TYPES AND SHADOWS.

MUCH confusion and error in the study of prophecy has come about because the student has overlooked the imperfect and transitory character of the Old Testament, and has failed to make the distinction between the letter and the spirit of which Paul speaks. (2 Cor. 3:6ff).

Let us not be misunderstood here. The destructive higher critics have created much skepticism about the truth of the scriptures, and especially of the Old Testament. Our position is not theirs, nor of the same character. We fully believe that "at sundry times and in divers manners God spake unto the fathers by the prophets." But just as it is impossible for children to learn algebra and trigonometry before they have mastered the first principles of numbers, and are able to add, subtract, multiply and divide; so it was necessary that God should teach Israel holiness, justice, mercy and truth before they were prepared for the perfect revelation which was to be made in Jesus Christ. "The law was a schoolmaster to bring us to Christ." But since the coming of Jesus Christ the Jewish temple and ritual are as much out of place as the blocks and counting boards of the primary room would be in the study of analytic geometry and calculus. The restoration of the ancient Jewish Kingdom, or of the later establishment of Ezra and Nehemiah, would be a defeat of the kingdom of heaven.

It may help us if we remember that practically all language in its origin was descriptive of material things and physical actions. Only as metaphors and figures of speech were these words applied to mental phenomena and spiritual realities. Even the word "spirit" in our language was borrowed from the Latin, where its primary meaning was that which is "breathed."

In the times just preceding the Christian era the Jewish teachers laid great stress upon the letter of the law and fanned the patriotic hopes of the people into a fanatical zeal for the recovery of the national glory. When Jesus stressed the spiritual import of the law and the prophets, the scribes and Pharisees were filled with such furious envy that they were determined to accomplish his ruin at all hazards. When he purged the temple of those who were making it a den of robbers, they demanded proofs of his authority; and perverting his answer, they gave perjured testimony that he had threatened to destroy the temple. Later the same charge was brought against the martyr Stephen. In the blindness of their unbelief they would not see that the glorious promises of the prophets were receiving fulfillment in Jesus. To this day they will not admit that any other interpretation of the Old

Testament is possible than that which they have received by tradition. Though the site of the temple has been in the hands of the Gentiles for twice as long as they performed their sacred rites there, they persistently look for the recovery of their ancient glory. Yet the words of Jesus stand on record that only desolation remains to them so long as they refuse to accept him as their Messiah.

The Epistle to the Hebrews was God's last appeal to the Jews to find in Jesus the fulfillment of the promises made to the fathers. It teaches that the revelation which God made by his Son surpasses "the words spoken by angels;" that Jesus outranks Moses as a son in the home outranks a slave, however faithful the slave; that as High Priest after the order of Melchizedek Jesus supersedes the Aaronic priesthood; that by his atonement for sin there is no further need of those sacrifices which only served as reminders that as yet no sacrifice had been offered that was sufficient to take away sin. It proves that according to Jeremiah the old covenant was replaced by a new covenant which God had promised to make with the house of Israel. A new way had been opened into the holy of holies through the flesh of Jesus, and all were invited to draw near in full assurance of faith.

The earthly Canaan, which God promised to Abraham and his seed, never could fulfill the earnest longings of those who had awakened in them a desire for the heavenly country. Circumcision of the flesh was a type of the separation of heart to the Lord. (Deut. 10:16; 30:6). The tabernacle in the wilderness, overshadowed by the pillar of cloud and fire, was a symbol of God's presence gloriously abiding in the heart of the believer. (2 Cor. 6:16; Eph. 3:17).

In Heb. 10:1, we are told that the law was but a shadow, and not a perfect likeness of the good things to come. A shadow can at best show a resemblance to the reality in one outline; the features cannot all be depicted. It is often grotesque in its proportions, showing a squat figure at midday, and a greatly elongated one in the evening. Unless the sun is shining there is no image at all. In short the shadow lacks substance.

The argument of the Epistle reaches a climax in the assertion on the authority of the prophet Haggai, that every shakeable thing would be removed that the eternal verities might be revealed.

Doubtless the most serious error that the Jews made was the assumption that they would inherit the promises by natural descent from Abraham instead of by faith. Hence they arrogated to themselves a monopoly of God's grace and did not recognize that God had called them that they might be a light to the Gentiles. Had they accepted Jesus as the Messiah, and had they obeyed the call to proclaim salvation to the Gentiles, how different might have been the history of the gospel age. How soon might the evangelization of the world have been accomplished. Then would Jesus have come back, and the new age would have been ushered in long ago.

It seems surprising that any Christian interpreter of God's word, with the Epistle to the Hebrews before him, should have fallen into the same error as the ancient Jewish teachers, in stressing the letter to the denial of the spirit, and in holding the shadow in place of the substance. Yet there are many teaching today that the Jews will regain possession of Palestine and rebuild the temple and set up an earthly kingdom and dominate the Gentile world. However sincere they may be in their belief, we feel that this false doctrine can only obstruct the coming of the better day. The hope of Paul and the other Apostles was not for the Jews to recover national glory, but to be restored to the fellowship of believers and share in the heavenly kingdom. Paul speaks of this as "life from the dead."

Perhaps there is special significance in the

A MOST HELPFUL GIFT

Has it ever occurred to you that Christmas time is an opportune time to place in the hands of your friends something that will be helpful to them? These days we are not so much in need of ties, handkerchiefs, candy and the like, as we are some real spiritual food that will feed the soul. Really, thousands of people are hungry, and do not let it be known; but if you will have the postman leave them sixteen pages of good spiritual food each week, they will read it and their souls will be fed by it. You would be agreeably surprised to know how few would not read and appreciate it.

Of course, you know we refer to the weekly visits of THE PENTECOSTAL HERALD, and you can send it to father or mother, son or daughter, uncle or aunt, your barber, merchant; in fact, any one in whom you are interested, and we will send them a card at Christmas time, announcing your name as the sender.

It might not be a bad idea for you to ask God's blessing on them each week, that THE HERALD might mean their salvation or sanctification; or at least, a spiritual blessing.

Think up the names and addresses right now and write them down. The sooner you send them in the better for you and us. The cost to you would be only \$1 a year for each gift. Can you think of anything that would be better!

Name	Name
Address	Address
Name	Name
Address	Address
Name	Name
Address	Address
Name	Name
Address	Address
Name	Name
Address	Address

fact that Matthew, whose gospel was written especially for the Jews, uses "kingdom of heaven" instead of "kingdom of God," as do the writers of the other books of the New Testament. John and Jesus and the disciples proclaimed that the kingdom was at hand; but because the Jewish leaders would not receive the kingdom that required repentance and a new birth, but thrust it from them, and did not know the day of their visitation, they have slowed up the gracious purposes of God these many generations. Yet not on the Jews alone rests all the blame; for how slow have we Gentiles also been to believe all that God hath spoken by the mouth of his prophets, and his own Son; and how slow to do his bidding to be witnesses of these things among all nations. May God hasten the day when both Jews and Gentile believers shall cry out in unison, "Even so, come Lord Jesus."

(Continued from page 2)

CHRISTMAS IN HEAVEN.

in this life are shrouded in mystery; dispensations and providences that we cannot understand. Why was that darling child taken? Why was that loss permitted? Why was that accident not prevented by which that good man or good woman had to endure such years of suffering? Why were those disappointments allowed? A thousand questions arise for which there is no answer this side of the River, but in Heaven all will be made clear and some day the mystery will be rolled away and we will understand.

"Reason cannot sound abysses
Soars not to the gates of light;
But God's will—direct, permissive,
Rules in every depth and height."

Renew your subscription to THE HERALD Today.

(Continued from page 3)

A SAVIOR IS BORN.

While fields and floods, rocks, hills and plains
Repeat the sounding joy.

"No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make His blessings flow,
Far as the curse is found.

"He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love."

No Paper Next Week.

As is our custom we skip the last issue in December, thus giving our force an opportunity for some respite and vacation. We wish our readers a very happy Christmas, and will greet you with a bright and attractive New Year Number of THE HERALD. "Grace unto you, and peace be multiplied."

THREE CHEERS!

Three stout, orthodox cheers for Dr. Wimberly's book of sermons—"The Day of Wrath and Other Sermons." Peak sermons, they are, dealing, as they do, with many of those great truths which make up the mighty mountain range of inspiration. Pointing out a few: "The Wages of Sin," "The Why and What of Hell," "The Devil," "The New Birth," "Behold He Cometh." Thought-provoking, heart-searching, neither too long nor too short. Easy to read these sermons. If I were a pastor I would do my best to place this book of sermons in every home in my charge, and read it myself. Selah!—Jordan W. Carter, General Evangelist, Wilmore, Ky.

"The Day of Wrath and Other Sermons," by Dr. C. F. Wimberly. Price \$1.00. Order of Pentecostal Publishing Company, Louisville, Ky.

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(Continued from page 1)

tory. It seems the foundations of civilization are being shaken everywhere. Men have gone mad; there is a ruthless seeking of power; there is a spirit of unbelief and blasphemy that, a few decades ago, would have been thought impossible; meanwhile, there is an apparent, placid indifference on the part of vast numbers, not only in the world but in the church. There never has been such need of a paper of the character of THE HERALD as at the present time, and we most earnestly appeal to all of those who have received benefit from its pages to unite with us in giving it a wider circulation. We desire the first of January to plant THE HERALD in thousands of new homes. This can be done by a little effort on the part of those who have read THE HERALD for years and who feel they have derived benefit from it.

* * * *

It will not take much effort to speak to some one to secure a subscriber. The cost is only two cents per week, a trifle, but may be used to great advantage. In these perilous times of indifference, unbelief, with a high tide of worldliness, let those of us who believe the truth and love it, who have anchored our faith in the Lord Jesus, put forth some honest, zealous effort to help some fellowbeing into a better life. If you cannot induce a friend to take THE HERALD for twelve months, get him to try it for six months for 50 cents. In the midst of these dark days of wars and coming wars, let's do something to help call attention and fix the minds of the people on the Bible doctrines of repentance, regeneration, sanctification and a consecrated, holy life. Now is the time for special effort. Sample copies will be furnished free to any who desire them. Let's press this work and spread this Evangel of full salvation all about the nation.

What Shall the Harvest Be?



WE are coming to the close of the year, 1940. We have been sowing seeds of some sort and there will be a harvest by and by. There are many who are busy scattering the seeds of sin, of unbelief, of wickedness. These seeds will come up and

A ONE DOLLAR INVESTMENT.

We receive many most encouraging words from our subscribers who have read The Pentecostal Herald and derived great benefit from its pages. This is highly appreciated and encouraging. We believe our beliefs, and that what is taught in the columns of this paper is essential and for the betterment of spiritual life and the upbuilding and strengthening of true Christian character. We are longing for the people to find the Lord Jesus, and find in him the supply for all the needs of their souls. There is much of sorrow, depression and struggle; in these perilous times it seems that Satan is exerting tremendous influence to darken the minds of people, to destroy the faith, to break down the things that are essential to life, and faith, and hope and victory.

Have you a dollar that you can invest to help carry forward the great work of revivalism, the doctrine and experience of sanctification? Do you know some one you love well enough, in whom you are interested, that you would like to send The Herald to? Some one in whose spiritual life you can afford to invest two cents a week for the year 1941? If so, write the name and address of that person, enclosing a dollar to The Pentecostal Herald, Box 774, Louisville, Ky., and the first issue of this paper in January will go to that friend. I do not believe you can invest a dollar to better advantage. It may be a preacher, some old person, a poor tenant, an invalid, or some interesting family that is inclined to worldliness, rather than godliness. You, my dear Herald reader, know some one in whose spiritual welfare you can invest two cents a week; decide on who it shall be and send the name and address with a dollar right away.

H. C. Morrison.

are bound to produce a harvest. It will ripen and those who have sown must reap. The Word of God is positive with reference to this matter: "Whatsoever a man soweth, that shall he also reap." Sins do not grow old and die. They live, grow and multiply. The seeds of evil reproduce themselves. The harvest fields of wickedness extend into the eternities. Men sow in this world and while in this life they may gather the thorns and thistles of their wicked actions which may prick and tear their hands and breasts, they must continue to reap in the world to come.

Blessed are those who have sown good seed of Gospel truth and kindly deeds through the year which is hastening to its close. It is quite remarkable and encouraging also that a very small deed—a few sentences, a word under the blessing of God—may prove to be good seed in good soil. It may bring forth a great harvest of blessing and can spread and reproduce itself until it grows a healthy harvest beyond the seas and into the vast eternities. Many a patient soul toiling in humility here and seeing perhaps but small results of their labors, will no doubt be surprised when they look upon the wide harvest field of blessing on the other side. Eternity alone will suffice to gather the rich fruits of faithful planting and diligent toil during this short life.

Whatever our lives have been, whether busy or indolent, whether dead to self and alive to the glory of the Master and the good of souls, or selfishly seeking our own interests, what we have written in 1940 we have written. It is in the hands of God; it belongs to eternity. May he have mercy on us. May the atoning blood of the Lord Jesus Christ cover all the past. However pure our motives, single our eye, diligent and unselfish our service, we would present it to him in Jesus' name covered with the red canopy of Jesus' atoning merit and mercy. Christ is our all, in all; only through him can we have hope. We can trust in nothing else. All our righteousness, apart from him, is as filthy rags, and the very best we can be or do, the most we can do in his name and for his sake must be placed under his atoning merit. There must be no boasting. There may be gratitude for the privilege of service and joy because of any good fruits or gracious results, but faith in Jesus only is the plea of our hearts.

Farewell to 1940! It has been a tragic year in the history of the world. There have been wars and rumors of wars. There have been much bloodshed, pestilence, earthquakes, floods, starvation, disease and death. The sickle of the great reaper has flashed through the earth. It would take a vast cemetery to cover those of our fellow-beings who have passed into the beyond. But in the midst of it all, there has been much blessing and good and hope and happiness. God has done the very best he could do with the material he has had to work with. Missionaries have broken the bread of life to hungry multitudes. Revival fires have burned like beacons in many valleys and on a thousand hills. Good seed have been sown that will bring forth a harvest for the granaries of society. We commit the year with all its toils, its prayers, its tears, to God in the great future into which, by his grace and trust in him for his leadership and blessing.

Glide Memorial Meeting.

It was my privilege to spend from November 17 to November 24 covering two Sundays, with Dr. J. C. McPheeters in a revival meeting in Glide Memorial Church. I suppose it is safe to say that this is the most aggressive, spiritual Protestant Church in the great pagan city of San Francisco. I believe they claim 30,000 Protestants, 150,000 Catholics, and perhaps, something over 300,000 non churchmembers, many of them pagan people—Hindu, Chinese, Japanese, Filipinos, and others from all countries. A vast number of our own people are not members of any church and take no interest in religion of any kind.

We held services at 10 A. M. and 7:30 P. M. We found that Thanksgiving is quite a holiday in California and was not the very best time for a meeting; but we had remarkably interesting services. There were seekers at almost every service and quite a number claimed to be blessed. One very interesting family, father, mother and son, were blessed, the parents being sanctified, and the son, a bright boy, was converted. I recall the last night of the meeting a man said to me, "I have been greatly helped and my wife blessed at the altar; she said, 'all fear is gone.'" His son was converted. It is blessed to have entire families blessed in a meeting. A union Thanksgiving service of the down-town Methodist churches was held with Glide Church, at which time I preached. There was the indication of the finest fellowship.

Glide Memorial Methodist Church is a center of Christian activity. There is something going on all the time for the rescue of the lost and the upbuilding and aggressive service of the saved. Dr. McPheeters has many calls upon him, not only in San Francisco, but outside of the state. He is Chairman of the Commission of Evangelism in the California Conference of the Methodist Church; Chairman of the Commission of Evangelism of the Western Jurisdictional Conference of the Methodist Church; Chairman of the Commission of Evangelism of the California Church Council, Northern Area; Chairman of the Commission of Evangelism of Church Federation, San Francisco; Chairman of the National Christian Mission Northern California. He is active and aggressive in all these relations, and appears to be in perfect health and full of enthusiasm in the work of the Lord in the various Christian activities. I believe he is about the busiest man I ever saw, and yet, does not have the appearance of being in a rush about anything.

Glide Church has one of the best choirs I have ever seen. They have a master director, Mr. Isherwood. Sometimes they would come down and sit in front of the preacher, and their shining faces were a real inspiration. One thing that impressed me profoundly was the large number of men in

this church, frequently outnumbering the women; a number of fine, intelligent white heads in the audience were a stimulus to the preacher. Dr. McPheeters has them in his congregation in a very unusual number. Several persons united with the church during the meeting and others were expected to join.

This was my fifth revival with Dr. McPheeters in the ten years he has been pastor of this wonderfully aggressive, evangelistic church. He has associated with him a body of zealous and active people in carrying forward his work.

Dr. McPheeters and his wife showed me many courtesies and great kindness, for which we shall ever be grateful. Let the readers remember Dr. McPheeters and Glide Church at the throne of grace.

H. C. MORRISON.

The Lowly Advent

DR. HENRY OSTROM.



HE reason for our Christmas acclaim cannot be exhausted. The passing years serve not to subtract from it the smallest fraction. Indeed, as the time approaches for our Lord's return and reign the reason for exultation and praise gains rather than loses. But it is his coming from such height to such lowliness that thrills the believer.

Behold him standing at a barred door forbidden a welcome. Many doors were here and there, but "He came unto his own." No welcome there! And his own! When Israel shut the door the hardness of heart that prompted the deed was a prophecy of later distress for the Jewish people as it was also the subject of later explanations.

Our Lord Jesus exclaimed, "If thou hadst known in this thy day the things that belong unto thy peace!" Deprived of the knowledge they withheld the welcome from him. A species of pre-occupation deprived them of that knowledge. He chided them for studying the direction of the wind and the tinting of the clouds, and failing to discern the time then so filled with offers of deliverance. It was misplaced interest "Too much material study and too little concern to know things really worth while!" And they had also deprived themselves of the messages of the prophets. They might have "known." If the fact of his coming had not been so repeatedly announced beforehand, if the virgin had not been so particularly mentioned, if the lowliness of the advent had not been so forcefully foretold, they might have had at least a fragmentary way of knowing. But, welcoming the traditions of men and neglecting the "thus saith the Lord," blinded by a false imagining of what the Messiah should do and with what appearance he should be manifested, rejecting his own declarations of his glorious program, they did not know. "I would," said he, "ye would not." Surely it was a barred door and welcomes were denied him.

When, however, we look into the more detailed account of his advent and sojourn on earth in the flesh, we come upon such as this, "the soldiers set him at naught." Now the directest way to represent naught is with a cipher—thus O! Zero! That these soldiers were of the kind that bargain we know, for, see what they did with Jesus' clothes. So, as they reach out their thoughts of values, there are dimensions and weights and measures and properties and monies to consider, but from them all they turn to him as a slave in the market for whom they refuse to bid. There is lowliness! You see it approached from the same standard; as men rush for houses and lands and gold but will not give Jesus our Lord so much as the first word of

A WORD TO OUR NEW FRIENDS.

During the past summer we received quite a number of trial subscribers to The Herald. We are hoping that many of our new friends of The Herald family have found the paper helpful to their spiritual life, and may continue its going to your address. Your present subscription expires January first. The subscription price is one dollar a year, only two cents per week. We shall be glad to have you send in your dollar and continue to receive the weekly visits of The Herald.

No doubt, we are living in perilous times. There is nothing more important than a return to the Bible, and the God of the Bible, and the life and salvation revealed in the Bible. It is on these great essentials where The Herald lays its emphasis, and the Lord has blessed the efforts. We receive from preachers and people from every quarter of the nation words of appreciation and approval. We thank God and take courage as we receive so many testimonies that indicate that the paper is a blessing, a spiritual tonic, that its visits really count in the building of spiritual life.

We are hoping that you may be one of many of our trial subscribers to send in your name and address and the subscription price of one dollar, and keep The Herald going to your home. This year of tremendous events The Herald will endeavor to keep you posted somewhat on world movements, the fulfillment of prophecy, the teachings of the Lord Jesus with reference to his coming, the end of this age and a better age. In these times of perplexity, when one hardly knows what to expect next, when there is scarcely any doubt but we shall have a continuation of bloodshed and war, let us do what we can to preserve spiritual life in the world; to keep the holy fire, not only in our individual hearts, but on our family altars. Send your renewal at once and let the entire issue for the year 1941 go to your home.

Your brother,

H. C. MORRISON.

welcome. Think not that Jesus was driven into such. Nay, he came to men who would rate him at zero.

And what is this we read? "It is not fit that he should live." Now this earth affords a place for the living pirate, the living leper, the living extortioner, adulterer, blasphemer—but they say that our blessed Lord Jesus is not fit to live. Better be dead! And do not men today brush aside the fact of his atoning blood, practicing this very sentence as if to declare that his living at the right hand of the Father as Intercessor for the saints is not needed by them? Indeed all this commenting that pictures him other than as announced and reported in the Word of God does by so much reject that he was and is fit to live as he DID and DOES now live. The very undertone of the Christmas outward display may yet be that murmured phrase "not fit to live."

"We did esteem him stricken, smitten of God and afflicted." Man has proceeded to estimate him. He could not pass unnoticed. Man just has to meet the, "what will you do with Jesus." He was no common one to be lost in the throng. When angels attended his birth they were there for profound reasons. Their singing was no mere chorus rehearsal. They MUST sing. Those words in their anthem, "God," "Highest," "Earth," "Men"—all represent an outstanding program of immeasurable importance. Compelled to estimate him, they proceed thus, "stricken, smitten of God, afflicted." If they offer anything to him, they may offer pity! Worse than that, they hurl derision at him. But hear him reject anything that savors of pity as he says, "weep not for me but weep for yourselves and your children." O, human imagination never could have pictured such lowly coming. It would just break down under the weight of the picture before it could be finished. To obtain at all, it must be revealed. For, he WAS stricken, he WAS smitten of God, he WAS afflicted. But not for pity's sake, not as caught in the event of a human misfortune. Was it a program of compulsion? Yes, if you mean the compelling of Love. Love-borne down such lowliness, he came to save me, "Stricken" for me.

"Smitten" for me. "Afflicted" for me. In the presence of such phrases as, "getting on in the world," "the smart set," "who's who," "self-made men," let us present to our thoughts this Christmas-time the phrase, "He made himself of no reputation." And there is lowliness!

Verily it looks as though our Christmas anthem should announce that heaven has come under us. Our boldest pride could not propose that he come lower. But he came to take the believer up, up until holy, up until he "shall shine as the sun," up until with Jesus our Lord he shall be one of the "many sons" brought to glory. Christmas time may well call for celebration for, he will never come in lowliness again. "It is finished!"

(Continued from page 5)

THE CHRISTMAS SEASON

of all peace.] The world is in confusion, turmoil and strife, but when he shall come to reign nations shall learn war no more, and all shall know him from the least to the greatest. Things may look dark at the present, but lift up your heads for your redemption draweth nigh. The sun of righteousness is coming over the eastern hills and with healing in his wings shall cure the hurt of sin and make the world the happy habitation of those who have loved, honored, and looked forward to the return of Bethlehem's Babe to reign in righteousness.

Let us fall down before him, worship at his feet, adore him for all he has done for fallen humanity, and crown him King of our hearts, thus proving our gratitude for the Day of days—the day upon which the Savior of men came to a sinful and helpless race. Let us, as did the shepherds, seek the Christ until we find him. We cannot enter the Bethlehem stall looking for the Babe, but we can enter our closets and find him who will be all we need for life and its perplexities. Let us join in Simeon's song of praise:

"Mine eyes have seen thy salvation."

God With Us.

The Bible stands or falls with the person of Christ. From Genesis to Revelation the scarlet thread of atonement runs the length. If critics will allow the first four words of the Bible, "In the beginning God—" then the whole story of redemption recorded there is made possible, for the same God who alone could make the world and give it human habitants, could as well institute the plan of redemption.

We wonder just what the modernist in religion does with his sense of sincerity when the Christmas season comes on, and his children ask for the telling of the Christmas story. Modernism undertakes a terrible task of destruction when it scorns the historical integrity of the Bible and pokes fun at the record of its miracles and supernatural events. We shall not soon forget the deep alarm and dissatisfaction we felt a few Sundays ago while listening to a Protestant clergyman discoursing on the topic "Distance in Religion," in which he put the supernatural elements of Bible history down on the plane of negro folk lore in America, and made out that the Bible was a collection of Oriental myths comparable to the fire-side tales told on the cotton plantations of our country.

No, the Christmas story means to us the coming of the Son of God to this world for the great purpose of its redemption. It means as the prophet said it should, "God with us." With saints of all the Christian era we follow the light of heaven that leads to Bethlehem, and when we have come we worship him who came to earth that he might save his people from their sins.

Renew your subscription to The Pentecostal Herald today.

OUR BOYS AND GIRLS

DID GOD FAIL?

A Beautiful Christmas Story.

I remember a day one winter that stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was. My husband was away much of the time, traveling from one district to another. Our boys were well, but my little Ruth was ailing, and at best none of us were decently clothed. I patched and re-patched, with spirits sinking to the lowest ebb. The water gave out in the well, and the wind blew through cracks in the floor. The people in the parish were kind, and generous, too; but the settlement was new, and each family was struggling for itself. Little by little, at the time I needed it most, my faith began to waver.

Early in life I was taught to take God at his word, and I thought my lesson was well learned. I had lived upon the promises in dark times, until I knew, as David did, "who was my Fortress and Deliverer." Now a daily prayer for forgiveness was all that I could offer. My husband's overcoat was hardly thick enough for October, and he was often obliged to ride miles to attend some meeting or funeral. Many times our breakfast was Indian cake, (Corn bread) and a cup of tea without sugar.

Christmas was coming; the children always expected their presents. I remember the ice was thick and smooth, and the boys each were craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I had made were no longer suitable; she wanted a nice large one, and insisted on praying for it. I knew it seemed impossible; but, oh! I wanted to give each child its present. It seemed as if God had deserted us, but I did not tell my husband all this. He worked so earnestly and heartily. I supposed him to be as hopeful as ever. I kept the sitting room cheerful with an open fire, and I tried to serve our scanty meals as invitingly as I could.

The morning before Christmas, James was called to see a sick man. I put up a piece of bread for his lunch—it was the best I could do—wrapped my plaid shawl around his neck, and then tried to whisper a promise as I often had, but the words died away upon my lips. I let him go without it. That was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went to bed, I listened to her prayer. She asked for the last time most explicitly for her doll, and for skates for her brothers. Her bright face looked so lovely when she whispered to me: "You know I think they'll be here early tomorrow morning, mamma," that I thought I could move heaven and earth to save her from disappointment. I sat down alone, and gave way to the most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings slipped off with them, and his feet were red with cold. "I wouldn't treat a dog that way; let alone a faithful servant," I said. Then as I glanced up and saw the hard lines in his face and the look of despair, it flashed across me, James had let go, too.

I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand and we sat for an hour without a word. I wanted to die and meet God, and tell him his promises weren't true; my soul was so full of rebellious despair. There came a sound of bells, a quick stop, and a loud knock at the door. James sprang up to open it. There stood Deacon White. "A box came by express just fore dark. I brought it around as soon as I could get away. Reckon it might be for Christmas." "At any rate," I said, "they shall have it tonight." Here is a turkey my wife

asked me to fetch along, and these other things I believe belong to you." There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box, and then, with a hearty good-night he rode away.

Without speaking, James found a chisel and opened the box. He drew out first a thick red blanket, and we saw that beneath was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands. "I can't touch them," he exclaimed; "I haven't been true, just when God was trying me to see if I could hold out. Do you think I could not see how you were suffering? And I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this; I am to blame, I ought to have helped you. We will ask him together to forgive us." "Wait a moment, dear, I can't talk now," he said, then he went into another room. I knelt down, and my heart broke; in an instant all the darkness, all the stubbornness rolled away. Jesus came again and stood before me, but with the loving word "Daughter!" Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else. I don't know how long it was before James came back, but I knew he, too, had found peace. "Now, my dear wife," he said, "let us thank God together;" and he then poured out words of praise; Bible words, for nothing else could express our thanksgiving.

It was 11 o'clock, the fire was low, and there was the great box, and nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles, and began to examine our treasures. We drew out an overcoat; I made James try it on; just the right size, and I danced around him; for all my light-heartedness had returned. Then there was a cloak, and he insisted on seeing me in it. My spirits always infected him, and we both laughed like foolish children. There was a warm suit of clothes also, and three pairs of woolen hose. There was a dress for me, and yards of flannel, a pair of arctic overshoes for each of us, and in mine was a slip of paper. It have it now, and mean to hand it down to my children. It was Jacob's blessing to Asher: "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." In the gloves, evidently for James, the same dear hand had written: "I, the Lord thy God, will hold thy right hand, saying unto thee: Fear not, I will help thee."

It was a wonderful box, and packed with thoughtful care. There was a suit of clothes for each of the boys, and a little red gown for Ruth. There were mittens, scarfs, and hoods; and down in the center, a box; we opened it and there was a great wax doll. I burst into tears again; James wept with me for joy. It was too much; and then we both exclaimed again, for close behind it came two pairs of skates. There were books for us to read; some of them I had wished to see; stories for the children to read, aprons and underthings, knots of ribbon, a gay little tidy; a lovely photograph, needles, buttons and thread; actually a muff, and an envelope containing a ten-dollar gold piece. At last we cried over everything we took up. It was past midnight, and we were faint and exhausted even with happiness. I made a cup of tea, cut a fresh loaf of bread, and James boiled some eggs. We drew up the table before the fire; how we enjoyed our supper! And then we sat talking over our life, and how sure a help God always proved.

You should have seen the children the next morning; the boys raised a shout at the sight of their skates. Ruth caught up her doll, and hugged it tightly without a word; then she

went into her room and knelt by her bed. When she came back she whispered to me: "I knew it would be there, mamma, but I wanted to thank God just the same, you know." "Look here wife, see the difference." We went to the window and there were the boys out of the house already, and skating on the ice with all their might. My husband and I both tried to return thanks to the church in the East that sent us the box and have tried to return thanks unto God every day since. Hard times have come again and again, but we have trusted in him; dreading nothing so much as a doubt of his protecting care. Over and over again we have proved that, "They that seek the Lord shall not want any good thing."—Sel.

Dear Aunt Bettie: Will you allow me a space on your nice page ten? I am interested in all these Christian friends who write to this wonderful page. I may add that The Pentecostal Herald has helped me along the way wonderfully, and it is such a great inspiration to me to read the wonderful gospel messages that appear in each weekly issue. My ambition is to be a revivalist, and by the grace and help of the Almighty, I am going to succeed. He has called me and my mind is set. Christ needs Christian workers who are willing and not ashamed to spread the great tidings. The sinners of today do not seem to consider their soul valuable, and wander on in sin as if sin were the only life that the individual could live. The sinners seem to grasp the word of God more slowly and in some ways, some do not care particularly where they go, at least they show no consideration about the matter. If any sinner reads this poor message I hope he or she will stop and think one moment of their condition. Ask yourself this question: "If I were to die today where would I spend eternity?" Yes, sinner friend, grasp the opportunity and turn to God now, for tomorrow may be too late. I will be glad to receive letters from the dear Herald friends if they care to write a young man of eighteen. I am five feet, ten inches tall and weigh about 140 pounds.

W Eugene Moore,
Rt. 1, Ball Springs, Tenn.

Dear Aunt Bettie: May I join your happy page ten? I'm sixteen years old. I go to church and Sunday school; I have been a member of the Methodist Church for six years. I have four sisters and two brothers and mother living. My father, two sisters and two brothers are dead. I am a Christian. Mother has been a member of the church for several years; also my two sisters. Father was a strong Christian; he was a soldier. I have learned to cook pretty well. I love house work. I have brown hair and brown eyes, fair complexion. I will try to answer all letters I receive. I am yours in Christ.

Madgie G Wimer,
Caress, W. Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am twenty-five years old, five feet, nine inches tall. My birthday is Dec. 10. Have I a twin? I have dark blond hair and blue eyes. I live above a print shop. Let the letters fly to me to drive away the gloom. If you have a picture of yourself send it along. The more the merrier. I was born in Pryor, Okla. I will answer all letters. I want some letters to read at night after I get done washing printing presses.

Herbert Dry,
3111 W. Tuscarawas, Canton, Ohio.

Dear Aunt Bettie: I have written to the paper before and would like to see my letter in soon. I am five feet, three inches tall, have brown hair and eyes. I weigh 135 pounds, and my birthday is Feb. 24. I was sixteen years old my last birthday. Have I a twin? I will answer all letters either by card or letter.

Lillie Mae Hanson,
Esmond, S. Dak.

Dear Aunt Bettie: I have not seen a letter from Kansas for a long time. I wrote to page ten once before and gained several nice pen-pals. I love

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CHARLIE D. TILLMAN, Atlanta, Ga.

to read your paper, especially page ten. I am a Christian girl, fifteen years of age. My birthday is June 14. I live on a farm and have four brothers. I go to Sunday school and church every Sunday. My desire is to live close to God and do his will. Corresponding is one of my hobbies. If anyone cares to be my pen-pal, please write to me. I will make this letter short and leave room for someone else to write. God bless you all.

Mildred Meyer,
Rt. 2, Box 34, Ellinwood, Kan.

Dear Aunt Bettie: This is my second letter to The Herald. I wrote about three years ago. I want to thank the ones who sent tracts to me. I enjoy and greatly appreciate them. I am a girl fifteen years old and will be a junior in high school. I am a Christian and I try my best to let my light shine before others as God would have me to do. I urge other boys and girls to become a Christian if they are not already Christians. If they are Christians I still urge that they hold steadfast in God's abounding love. If we hold true to God we will hear him say, "Come home, my friend." This then will be a great time for all who love the Lord. We can sing and shout and learn a lot of things which is unknown or which we cannot understand now. I hope Mr. W. B. has gone visiting when this letter arrives. I did not see my first letter in print because our subscription had run out and we failed to renew it. May every one hold faithful and true for it pays.

Loretta Reichert,
Rt. 2, Box 27, Calumet, Okla.

FALLEN ASLEEP

CORBIN.

Annie Williams Corbin was born in Bastrop County, Tex., April 26, 1857. At a union meeting held in a school-house in Burleson County, Tex., she was born again August, 1875.

She went as a missionary to Mexico in September, 1881. On April 8, 1883, she was united in marriage to Rev. J. F. Corbin. Together they went to Saltillo, Coahuila, Mexico, where they founded a school that grew into one of the outstanding colleges in Mexico, "Colegio Ingles." In a few years they were sent to Nogales, Ariz. She loved the cause of the gospel among the Mexican people. She not only gave of her time and labor but also devoted her money and substance to the work of the Lord. As a result of her devotion and consecration and work among her friends the Lydia Patterson Institute was founded for the work of the Lord among the Mexican people.

Sister Corbin was a staunch adherent of the Holiness Movement. She not only testified to being sanctified but lived what she professed. She was connected with the Southern California Holiness Association for about thirty-five years.

Regarding the work of Sister Corbin three things stand out very clearly. First, she was a wise Christian woman. She had words of counsel for the preachers of that country as well as words of counsel and encouragement for all. And, second, she was a woman of prayer, which was the secret of her success in the work. She knew the Lord, knew how to pray and received answers to her prayers. And, third, she was a woman of deed and action. We praise God for the glory of Sister Annie Corbin, who has gone to be with her Lord.

CHRISTMAS IN BETHLEHEM.

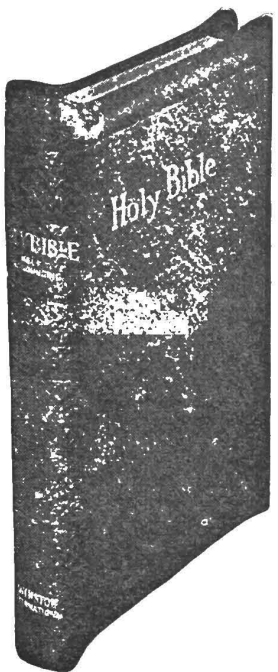
William C. Carl.

Bethlehem, with its azure sky, its terraced groves of olive and fig trees, and its sloping hills where shepherds kept watch over their flocks on the Christmas eve centuries ago, is the Mecca of the Christian world at Christmas. The people of Bethlehem look forward to the day with keen delight, and elaborate preparations are made to welcome the Greek Patriarch of Jerusalem who comes each year to celebrate the feast with them. On the day before Christmas, the Patriarch accompanied by a large number of his Bishops, Archimandrites, Archdeacons and Priests leaves Jerusalem about ten o'clock in the morning headed by Kawases carrying silver maces. Starting from the Jaffa gate the procession descends into the valley of Hinnom on the western side of the lower pool of Gihon and on to the Plain of Rephaim known as the place where David overthrew the host of the Philistines at the shaking of the Mulberry trees. Midway between Jerusalem and Bethlehem stands the Monastery of Mar Elias where tradition locates the resting place of the Prophet Elijah on his long journey to Mount Sinai. As soon as the Patriarch and his retinue come within sight of this Monastery, the natives of Bethlehem ride out to meet them.

On reaching Rachael's Tomb, a large number of Bethlehemites—men, women and children garbed in Oriental dress of the gayest colors—join the procession singing their sweetest songs until they come into the city. At ten o'clock in the evening the chiming of the bells announces the hour of prayer. Thousands of pilgrims and visitors who for hours have waited outside, now slowly enter the

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great Church and take their places. Each sect owns its own rug on which they stand throughout the service, and no one dare infringe upon it. In the crowd one sees Arabs, Bedouins, Greeks, Syrians, Turks, Ethiopians, Egyptians and many others. The Patriarch clothed in his gorgeous robes and mitre, sparkling with gems and diamonds and preceded by the clergy carrying his crook, a banner with a picture of the Nativity and two lights on either side and a golden cross, proceeds to the Church, with a choir of boys chanting as they lead the way. The Patriarch is seated on his Throne, with his retinue on both sides. At intervals he rises to take part in the service which is sung antiphonally and in unison without accompaniment. The service is chanted without intermission in Greek and Arabic. The bells chime at intervals

and especially at midnight when the Patriarch celebrates the service in the Grotto of the Nativity. The Church is illuminated by myriads of candles and lights of different colors. At day-break the service concludes with the Patriarch's benediction. Many return to their homes the same day, while others linger to visit the places made sacred by the Christ-Child himself. The people greet each other in front of the Church with the words, "Kull sanah wa anta salim" (Best wishes for Christmas) and spend the day in feasting and merriment, for it is not the birthday of the Prince of Peace?

TRIUMPH.

Out of the East the Wise Men rode Led by a starry flame; Their doubting companions bade them



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stay,
And the shifting sands of the desert way,
Periled their journey by night and day,
As out of the East they came.

Out of the East the Wise Men rode
Led by a starry flame;
A passing caravan leader smiled
And queried, "Why do you seek this Child?
The way is long and the night is wild,"
As out of the East they came.

Their hearts were beating with faith and love,
Led by a starry flame;
What were the weary miles to them?
A light that shone like a diadem
Brightened the city of Bethlehem
As out of the East they came.
Victoria Beaudin Johnson.

SUNDAY SCHOOL LESSON

O. C. MINGLEDORFF.

(As there will be no paper next week, we give two Lessons this week.)

Lesson XIII.—December 29, 1940.

Subject.—Jesus Requires Faithfulness.—Luke 12:35-48.

Topic.—Rewards for Faithfulness.

Golden Text.—For unto whomsoever much is given, of him shall be much required.—Luke 12:48.

Practical Truth.—The return of Christ is the blessed hope of the Church.

Time.—Sometime during the latter part of Christ's public ministry.

Place.—This cannot be located with exactness, but after the Feast of Dedication Christ withdrew to Ephraim.

Introduction.—The greater lesson for today comprises the entire 12th chapter of Luke. The subject, in reality, is in regard to the return of our Lord. Judging from the amount of space given it in the Scriptures it is evidently of paramount importance. Space forbids us discussing more than the printed text.

This begins with the disciples as servants. Presumably the Master is away at a wedding. The servants have been left behind to take care of things in his absence while they waited for his return. The admonitions which were given them were such as to have them in full readiness for such a joyous occasion. The exact time at which it would take place was not easy to ascertain. For this reason it was necessary for them to hold themselves in complete readiness, so that at the first knock they would be able to meet him at the door.

At his coming there is to be a reward. It will depend on the eagerness and devotion with which the service of the servants has been rendered. Having deprived themselves of both food and sleep, and being weary through waiting and watching for their Lord their own comforts will now be considered by him. He deigns to gird himself that he might become servant to those who have been so faithful.

Here the parable changes. It is that of people sleeping: the time when houses are broken into. Certainly, had they been expecting a thief they would never have indulged in sleep. The picture is uncertainty and suddenness—and so it will be when Jesus comes—which should keep the people in a spirit of wakeful watching.

Peter breaks in on the Christ at this point and interrupts his discourse. He wants to know to whom this parable applies: to the twelve apostles or to all the servants. The Lord does not give an express answer, but there is much implied. Peter seems to have felt that there would be a difference between the apostles and the other disciples. The answer of Christ indicates that there was. Not just as Peter thought, for it is possible he thought the apostles would accompany their Lord on his return, while the other disciples would be the watching servants at home. The Master's answer suggests that the apostles would be the serving stewards who were in authority over the other servants of the household. "What becomes them in this two-fold capacity is faithfulness to the absent,

yet ever near, Lord, and to their work, avoiding, on the one hand, the masterfulness of pride and of harshness, and, on the other, the self-degradation of conformity to evil matters, either of which would entail sudden and condign punishment in the sudden and righteous reckoning at his appearing."

The parable continues with reference to the wicked servant. It first speaks of his conduct: the attitude toward his Lord's delayed coming; the maltreatment of the other servants, and his drunken carousal. The next is the reckoning. The Master's return may not be immediate but it is certain. To such a servant it will be an unexpected occasion. Certainly, the penalty he will bring with him. The third will be the penalty meted out. It will be in varying degrees: according to deserts. Some will receive few stripes, others more. The higher one's privilege the harder his fall.

Comments on the Lesson Text.

Luke 12:35. *Let your loins be girded about.*—Fasten up your long outer garments so they will not be a hindrance in your activities. *Lights burning.*—Really, keep in a state of preparedness.

36. *That wait for the Lord.*—That live in a state of expectancy. When he will return from the wedding.—This is the opposite to the parable of the virgins. There, the bridegroom came, but here he returns. Both parables are looking to the second coming of Jesus Christ. This with the beginning of verse 37 point to preparedness for the glorious event just mentioned.

37. *He shall gird himself.*—Though Jesus will be the host his promise is, he will tuck up his flowing robes and he, himself, serve his guests.

38. *If he shall come in the second watch.*—It matters not what the hour may be, he who is ready, when his Lord cometh, will be blessed. The nights were divided into four periods: six to nine, nine to twelve, twelve to three, and three to six.

39. *And this know, etc.*—This verse is given to teach the unexpectedness of the return of our Lord. "In such an hour as ye think not."

40. *Be ye therefore ready also.*—Keep on the alert. Watch and pray lest your Lord return when you are not looking for him. Be spiritually prepared for any eventuality.

41. *Speakest thou this parable unto us, or even to all?*—Is it meant just for us twelve, or is it meant for all mankind?

42. *Who then is that faithful and wise steward?*—The answer Jesus gave, by this question which follows, indicates that Jesus placed the especially chosen ones, such as the disciples, as stewards, the others as servants. All would receive a reward, but in varying degrees. The stewards would come first and the others would follow.

43. *Blessed is that servant.*—That one who is found doing the things to which he has been appointed: that is, when his Lord cometh. The servant, here, is the steward to whom the Lord refers in the preceding verse.

44. *Will make him ruler over all*

that he hath.—Will give him the highest position possible in the eternal kingdom, or the world to come.

45. *Begin to beat, etc.*—If the favored servant surmised that his Lord will not come soon, and maltreats the under servants, who will not agree to do as he does, and squanders his Lord's substance, and expects to set things right just before his Lord's return, he will find it far more serious for him than had he never been steward.

46. *Will cut him in sunder.*—This was a custom that had been practiced at times in the East. With the unbelievers.—The unfaithful ones who had the light but would not accept and walk in it; also the heathen people who groped in darkness.

47. *Knew his Lord's will, etc.*—Knew what he should have done but would not do it. "To him that knoweth to do good, and doeth it not, it is sin." *Beaten with many stripes.*—That is, punished severely for his failure to do. Forty stripes was the maximum number of stripes that could be given for any one crime. If the crime were two-fold there could be a penalty of forty stripes for each crime thus doubling the penalty.

48. *He that knew not.*—That is, he that partially knew and made his blunders more or less by error would not be punished so severely. He would receive but few stripes. The Jews sometimes inflicted as little as four or five stripes, when the offence was a minor one.

Lesson I.—January 5, 1941—First Quarter.

Subject.—Jesus and Human Affliction.—Luke 13:1-5, 10-17.

Tonic.—A Christian interpretation of affliction.

Golden Text.—For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Hebrews 4:15.

Practical Truth.—Jesus knows our every weakness.

Time.—During the last year of Christ's public ministry.

Place.—Peraea.

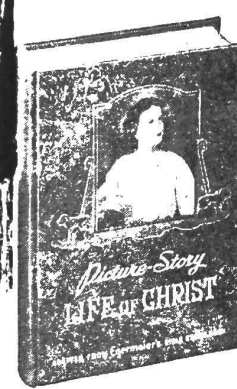
Introduction.—Another year and another quarter having passed, we enter upon the new year and the first quarter still studying in the gospel of Luke. The aim of the study is "to discover through the gospel of Luke the warm human sympathy of Jesus and his regard for the earthly welfare and the eternal salvation of men and to cultivate similar attitudes."

As we read the first five verses of this lesson it would seem that Jesus, instead of being concerned with human suffering, was instead pronouncing woes upon mankind. When asked about the Galileans, whose blood had been mingled with their sacrifices, his answer was such that all men were apparently as guilty and condemned as they. And, again, his remarks in the third verse: "Except ye repent, ye shall all likewise perish," are a fearful pronouncement. However, there is deep concern and mercy in the words of the Master. The fact that he calls to repentance is evidence that there is forgiveness for the penitent.

The next two verses are quite similar to the first three. His answer in the fifth verse is identical to that in the third. He is placing the responsibility for the fateful woes that befall mankind on those upon whom

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they fall. He has made a way of escape, and so advised them, that they may accept it if they will. His mission is, "to seek and to save that which is lost." It is a transition from the old order of justice and fate to the new order of pity and hope.

The printed text skips the next four verses, but let us refer to them briefly, for they have to do with the attitude of Jesus toward erring mankind. The parable in these verses reveals to us the long suffering and the forbearing attitude of our Savior. The fig tree was barren, and he was ready to have it cut down, but when the gardener asks that it be given another chance he readily agreed. How many of us would have long since been cut down and cast into the fire had it not been for the other chance which was extended to us?

His attitude toward human affliction continues to open before us. While teaching in the synagogue on the Sabbath an incident occurs which shows his heart to be brim full of mercy. He sees a woman who, for eighteen years, has been bowed down with an infirmity. Though rare indeed, he does not wait for her to call upon him, but speaking to her and laying his hand upon her he tells her she is loosed from her infirmity. We note from the 16th verse that this deliverance is typical of that which comes to the souls of sinful men, for "whom Satan hath bound" would indicate that, in reality, her infirmity, though physical, was due to her being possessed of an evil spirit.

This beautiful picture is marred by the attitude of the ruler of the synagogue. He was exceedingly indignant and would like to have attacked Jesus for his act of mercy but he dared not. However, he did call his hand in regard to the Sabbath. He was a strict hypocritical legalist. As usual Jesus proves himself master of the situation by calling him a hypocrite and saying to him the words found in the 15th and 16th verses. This made his adversaries ashamed and caused the people to rejoice over the glorious tidings done by him.

Comments on the Lesson Text.

Luke 13:1. *At that season.*—The exact time that this happened cannot be determined, but it is while Jesus was preaching in Peraea, across the Jordan from Galilee. The Galileans whose blood Pilate had mingled, etc.—These Galileans were possibly some

who were the followers of Judas of Galilee. They did not believe in paying tribute to the Romans. Being under Pilate's jurisdiction, during their temple worship, he had them slaughtered. In this respect their blood was mingled with their sacrifices.

2. Suppose ye that these Galileans were sinners above all the Galileans?—In this question Jesus is simply saying these men have not been signal examples of divine vengeance, as you seem to think.

3. Except ye repent.—The lesson of the Master is this: unless Israel repents a similar doom will come upon the whole nation. It is also a warning to all sinners who do not repent.

4. The tower in Siloam.—This was likely one of the towers of the city wall near the pool of Siloam. The remainder of the verse is similar in meaning to that of verse two above. It did not mean that they were sinners above the others who dwelt in Jerusalem.

5. This verse is a reiteration of verse 3 to impress upon the minds of people the absolute necessity of repentance.

10. And he was teaching in one of the synagogues on the Sabbath.—He was in that place and doing that which was most in accord with his divine nature. In his father's house and doing his father's work.

11. A woman which had a spirit of infirmity.—That is, an evil spirit causing the infirmity. Some think it had the form of the curvature of the spine. Certainly, she was so bowed together she was not able to straighten up. It is a picture of the man or woman bowed down under the infirmity of sin.

12. Jesus saw her.—She came particularly under his observation. He called her to him.—In this case he did not wait for the woman to call upon him. He called to her, and of his own accord, loosed her from her infirmity.

13. He laid his hands on her.—Evidently at the same time that he "said unto her" in verse 12. Immediately she was made straight.—A perfect and instantaneous work of divine healing. Glorified God.—She expressed her gratefulness to God for what the Master had done for her.

14. Answered with indignation.—Perhaps more at the glorification of Jesus than at the breaking or desecration of the Sabbath. And said unto the people, etc.—This was an indirect way of striking at the Master. The ruler of the synagogue chose, rather, to stir up the people against him than to oppose him directly.

15. Thou hypocrite.—"To pretend zeal for God's glory, when it is only the workings of thy malicious, unfeeling, and uncharitable heart." Doth not each one . . . on the Sabbath loose his ox . . . and lead him away to water?—These words are an exposure of the emptiness of such Sabbath observance. It is a showing of indulgences where personal interests are involved. It is a contrast between that and acts of mercy, between the animal and the human.

16. And ought not this woman . . . be loosed.—Should not this woman, who through Abraham, was an heir of the promise have benefited by the mercy and goodness of God even upon the Sabbath? "The Sabbath was made for man and not man for the Sabbath."

17. All his adversaries were ashamed.—The masks were taken off

of his adversaries, and the people were allowed to see them as they were. They saw that Jesus had won their admiration while they had lost it. The good which he had done could not be denied.

To The Herald Office:

I am a graduate from Asbury College and Seminary. I have been out of the latter Institution three years and a half. In these three years I have been in the work of the Anderson Gospel Tabernacle, Anderson, Ind. Now I am ready to go into the evangelistic work. The Lord has been burdening me some months for this work. From the beginning of the new year 1941 I will be open for calls. I will go anywhere and I will preach full salvation from all sin. I enjoy that experience in my life right now. I ask only freewill offerings for I am launching out by faith. My greatest burden is to get the people of God back to prayer and study of God's word. Write to me at the Anderson Gospel Tabernacle, 727 Anderson, or East Enterprise, Ind.—Rev. Melvin Brown.

THE PRAYER CONFERENCE OF THE NORTHWEST.

Sensing the great need of a genuine reviving in the midst of our holiness groups, and realizing that the only effectual method by which this reviving could come is by humble, fervent praying, a few of the saints of the Northwest, including Rev. J. W. Bringdale, Kenneth Eichenberger, and others, sent out a call to prayer. The time and place for this meeting was Nov. 12, 13, in the Friends' Church at Tacoma, Wash. No previous program had been arranged but all waited until the time of meeting to depend upon the Holy Spirit to give general direction.

In response to this call, a goodly number of prayer warriors gathered with but one supreme motive which was that the Holy Spirit might be poured out in fresh anointing upon the holiness people of the land. There was a general feeling that this meeting was of momentous importance. If holiness is to survive in all its power and beauty, and if the blessed gospel message is to be given to all the lands of the earth, a very positive re-anointing must be experienced by all of God's holy saints.

After Bro. Bringdale set forth the aims and purposes of the meeting, the balance of the forenoon was spent in earnest intercessory prayer. In the afternoon, Dr. Pike, president of the Cascade College, most earnestly entreated all to believe God for greater things than that which could just be seen or felt. Increased possibilities in prayer, is the natural result of accepted chastening from the Lord. Again the group went to their knees and only the Lord knows the extent and scope of that prayer service.

We were most happily surprised and profited by the presence of our dear Brother George Warner, General Secretary of the National Holiness Missionary Society, who gave us a most encouraging message in the evening.

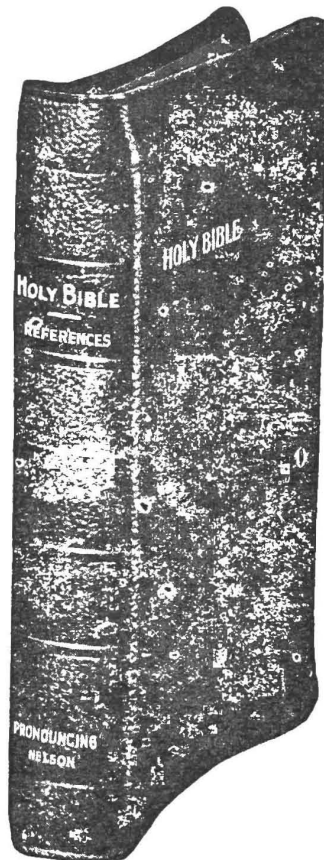
On the forenoon of the next day, we met with a very conscious sense of the presence of the Holy Ghost. Great things in the heavenlies were at hand. After Rev. A. O. Quall set forth in an inspiring way, the blessed possibilities of believing faith in prayer, a

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<p>¹ Bën-ô-nî: but his father called him ² Bën-jä-min. 19 And ³ Rā-chēl died, and was buried in the way to ⁴ Eph-rāth.</p>	<p>B.C. 1708. ¹ I.e. The son of my sorrow. ² I.e. The son of the right.</p>
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glorious season of prayer followed. Many important and interesting items were spontaneously presented among which was the publishing of a periodical in which all the interests of our holiness groups of the Northwest might be linked together in all their activities.

At the opening of the afternoon session, Rev. D. H. Scott, of Portland, Ore., used the case where Elisha raised to life the son of the Shunamite woman, to illustrate the intercession of the sanctified church facing what appears to be a hopeless situation. The afternoon closed in a most precious season of prayer.

It was the feeling shared by all that because of the seeming decline in the practice and expansion of Scriptural holiness, such prayer conferences should be held all over the country. May God put it upon the hearts of all God's true saints to lead out along this most vital line.

D. H. Scott, Reporter.

CHRISTMAS—ITS ORIGIN.

Irene E. Craig.

Christmas is the anniversary of the birth of Christ. The celebration dates from the fourth and fifth centuries. Among the Romans certain Christian practices were adopted from an older pagan feast in honor of Sol, god of the sun.

Among people of Germanic ancestry, including the English, the celebration of the Christmas season, with holly, mistletoe, wassail, and the Yule log are relics of an old pagan festival

commemorating the shortest day of the year.

There was an old tradition in England that mistletoe was once a fair tree in the forest, that from its wood the cross upon which Christ was crucified was made. In consequence of its having been put to such a use, the mistletoe was cursed and thenceforth grew on trees, taking its life from them.

The custom of making presents at Christmas time is associated in the popular mind with the gifts the Wise Men brought to the infant Jesus; but in reality, at least as far as English-speaking people are concerned, it also is derived from an old heathen practice.

The custom of decorating Christmas trees has been traced from Rome to Germany, from Germany to England, and from England to the United States.

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(Box 1, Denim Station, Greensboro, N. C.)
Preachers and Singers: The Spiritual
Trio composed of Eddie Wiggs, Bill
Parker and Harold Loman).
Connally Springs, N. C., Dec. 29-Jan. 8.
High Point, N. C., January 12-26.

MACCULLOCH, R. B.
(Evangelist, Singer, and Musician, Ma-
rimba-phone, cornet, and guitar, 135 W.
Heather Rd., Wildwood, N. J.)

MATTHEWS, CLIFTON T.
(108 Prince Ave., Freeport, L. I., N. Y.)

MAFEE, E. H. AND WIFE.
(Box 534, Lakeland, Florida)

MCALLIE, BERTHA
(Rt. 6, Box 362, Indianapolis, Ind.)

MCDONALD, B. W.
(Box 161, Jasper, Tenn.)

SELBY, E. OLAY.
(Bentonville, Ark.)
Greenville, Ill., December 7-15.
Robinson, Ill., January 5-19.
Eldorado, Ill., Jan. 20-Feb. 2.
Harrisburg, Ill., February 9-23.

GORTCHNEY, LOYD
(Asheville, N. C.)

WILSON, WALTER L.
(149 North Grant, Wooster, Ohio)
Canton, Ohio, Dec. 9-22.

WYNN, CARROLL L.
(1000 Main St., Asbury, N. Y.)
Saratoga Springs, N. Y., January 5-15.
Bald Mount, N. Y., January 16-Feb. 1.

WYATT, W. WILLARD
(Artist-Evangelist, Houghton, N. Y.)

WYATT, W. R.
(114 E. Frontonridge, Louisville, Ky.)
Sharpsburg, Ill., December 4-20.
Indianapolis, Ind., January 2-9.
Sharpsburg, Ill., January 20-Feb. 7.

OWEN, JOSEPH
(Boas, Alabama)

OWEN, JOHN F.
(124 West 8th Ave., Columbus, O.)

PAPPAS, PAUL JOHN
(314 Disston St., Tarpon Springs, Fla.)

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
Martinsville, Ind., December 2-22.

PARSON, F. N.
(1140 5th Ave., New Kensington, Pa.)
Open dates.

PATTERSON, STANLEY
(Demossville, Ky.)

PAUL, JOHN
(708 W. Jackson St., Muncie, Ind.)

PEIDY, V. O.
(4113 So. Harmon St., Marion, Ind.)

PUGH, ALMA BUDMAN
(Peary, Va.)

RENS, PAUL S.
(Rt. 1, Box 89, Mound, Minn.)

REIBER, E. EUGENE
(Chalk Artist, Preacher, Singer, 103 Back
eye Street, Dayton, Ohio)
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Dayton, Ohio, November 3-17.

RICH, H. O.
(2020 W. Hancock, Detroit, Mich.)

RICHARDSON, M. H.
(509 N. Lexington Ave., Wilmore, Ky.)
Seymour, Ind., December 5-22.
Carthage, Ky., January 6-26.

RIDOUT, G. W.
(162 Yale Road, Audubon, N. J.)
Address, care Rev. C. L. Smith, Rua
Sampson 66, Sao Paulo, Brazil, S. A.

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Summerfield, Ohio, January 5-19.
Woodsfield, Ohio, January 22-Feb. 5.

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Magnetic Springs, O., November 11-24.

THEY, THOS. L.
(Boachdale, Ind.)
Valparaiso, Ind., November 18-24
THOMAS, REV. AND MRS. ERNEST
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Artist, Evangelist, Singers and
Musician.)
N. Branch, Mich., December 8-22.

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WILLIAMS, H. GILBERT
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Reserved—December 23-January 4.
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Burnips, Mich., December 8-22.

WISHMAN, PETER
(Asbury College, Wilmore, Ky.)

THE CHRIST OF BETHLEHEM'S
MANGER.

By Dr. T. C. Ragan.

The Bible story of the Christ of Bethlehem's Manger is one of supreme interest and blessedness to the believer. Among the many wonderful stories of the Bible that reveal God's love and concern for a lost world, none reveal such fathomless love as this wonderful story of his gift to the world: "The Babe of Bethlehem."

It is true, the mystery of this blessed story can only be explained in the supernatural. But, however clouded might be our conception of this wonderful story of the birth of Christ, we have only to look to the supernatural power of his life and ministry to understand the mystery of his birth.

There were two diametrical extrem-

ities of marvelous significance in the life of Christ from Bethlehem's manger to Calvary's rugged cross. In the story of his birth we see him as the infant Babe of Bethlehem's manger, yet he was God. We see him as the weakest, yet he was the strongest. We see him as the lowliest, yet he was the highest. We see him as the poorest, yet he was the richest. We see him as servant of all, yet he was Lord of all. On the cross he tasted death for all, yet he was the giver of life to all. In these diametrical extremities and supernatural characteristics of Christ we see the Divine significance and supernatural as in his virgin birth.

In the beginning of this wonderful story, we have two diametrical extremities of supreme significance. First, we see the divine favor and honor that attended his birth through the angelic choir. We are told that the angel of the Lord appeared unto the shepherds as they were keeping watch over their flocks by night and the glory of the Lord shone around about them; and they were sore afraid and the angel said unto them, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord. And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the Highest, and on earth Peace, Goodwill to men." We are told of others who came into the world through Divine Providence and of John the Baptist, the Master said, "Among them that are born of women there hath not risen a greater than John the Baptist." Yet, not one of these received the honors of the angelic choir, as at the birth of Christ when the angel band sang the praises of God and proclaimed the good news of peace and goodwill to men through the "Babe of Bethlehem."

Now turning to the other side of the story, we come to the other extremity. Here we see such a different picture. Although there was that supreme blessedness and honor that attended his birth through the angelic choir, yet we are told there was no room for him in the inn. Here his humble birth, Bethlehem's manger his first resting place. How humble we see him here who came to redeem fallen humanity. Nowhere in the blessed Book do we have such another example of meekness and humility. Certainly God could have given him the king's palace for a birth place had he so desired. Therefore we should not fail to recognize the Divine Providence and significance in the humble birth of his Son around whom we see the glorious halo of God's redeeming love, the eastern star of fathomless hope to men; dispelling the dark shades of hopeless night to seal the hearts of the faithful and believing with the glorious angelic message of peace and goodwill through the supreme sacrifice here revealed in Christ: "The Babe of Bethlehem."

The message revealed in this wonderful story of the birth of Christ is one of universal hope to men. Christ came to be the Savior of all men. The Angelic message to the shepherds was, "Behold I bring you good tidings of great joy which shall be to all people." How wonderfully this seems

to be revealed and expressed in the spirit of Christmas times.

We have other days and seasons of the year around which are gathered sacred memories, but who could fail to recognize that blessed spirit of Christmas, from that of all other days or seasons, however sacred they may be. We see in the spirit of Christmas times, inspiration of joy and gladness, peace and good will among men. The sacred ties of friendship and kinship are renewed afresh, by gifts and expressions of love and sacred regards which alone are seen and experienced in the spirit of Christmas times. It is a time when, as in no other, people rather give than to receive. Cheerfully they sacrifice to make others glad. How we look forward to the blessing and cheer of the merry Christmas times and it is right we should, for God intended that it should mean all this to us, and how thankful we should be for what it means to us. But is this all it means to us? Is it only a matter of temporal things with us? Has it only a temporal meaning in our lives? I am persuaded that God has given us this spirit of joy, as a foretaste of something supremely greater than the mere temporal blessings that we enjoy. However great the joy and cheer of merry Christmas times or the sacred memories of those of long ago; until we have come into an experimental knowledge of the angelic message of peace and goodwill through faith in Christ, we have yet to learn the real meaning and to know that supreme joy proclaimed by the angel of the Lord through the supreme gift of God to the world: "The Babe of Bethlehem."

CHRISTMAS DAY.

Over nineteen hundred years have passed,
Since in a manger on the hay,
A Child was born to bring us love,
And with Him came our Christmas Day.

He also came to set us free,
And make us children in a way.
So that with others we could share
The joy of love on Christmas Day

Of all the joy that we may have,
None surpass if I may say,
The joy of love that comes to us
On the morn of Christmas Day.

The greatest gift that comes to us,
And best of all can give away,
Is the gift of love Christ brought to us
When He came that Christmas Day.

But few did think when He came,
That this old world His love would sway,

But now, Father, we thank Thee for that Gift
You gave to us that Christmas Day.
Walter E. Ellis.

HOW TO KEEP CHRISTMAS.

There is a better thing than the observance of Christmas Day—and that is, keeping Christmas.

Are you willing to forget what you have done for other people, and to remember what other people have done for you?

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much

your friends love you, and ask yourself whether you love them enough, to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you can keep it for a day, why not always? But you can never keep it alone.—Henry Van Dyke.

RHYMES ON OUR CHRISTMAS TREE.

I gazed upon a green Fir tree,
So beautiful and bright,
Bedecked in rainbow colors
To shine on Christmas night.

On topmost bough of that Fir tree,
There hung a silvery star,
An emblem of one long ago
That shined on lands afar.

It was a guide to Wise Men
In quest of the promised One,
That should be born in Bethlehem
The Virgin Mary's Son.

That babe was God's only Son,
A gift to earth from Heaven;
He came to do his Father's will
That we might be forgiven.

The Wise Men came to worship Him,
The shepherds heard the song
Of peace on earth good will to men.
The angel chorus sung.

We love thee pretty Christmas tree,
You brought us joy and mirth,
A reminder of a birthday,
The greatest one of earth.

We'll miss you, pretty Christmas tree
From your corner in the room,
Where through a week you shined for us,
In our California home.

But come again, dear Christmas tree
With all your pretty light,
And bring to us both hope and cheer
Another Christmas night.

Salome O. Ingels.

CHRISTMAS GIVING.

As you think of giving presents
To your friends on Christmas Day,
Don't forget the poor and needy,
That you meet along life's way.
Give them something that is helpful,
That will tell them of your love,
For such giving pleases Jesus
As He watches from above.

If you cannot give abundance,
Give a little in His name;
For a little given rightly,
With His blessings on the same,
May be bread upon the waters
You will find again some time,
Multiplied to loaves of blessing
That are wondrous and sublime.

Give the little orphan children,
Give to widows in their need,
Give the old and give the helpless—

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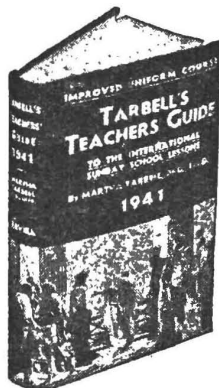
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Hear their cry for help and heed;
Give the prisoner in his prison,
Give to shut-ins fast in bed,
Give the crippled, blind and sickly—
Give and know that you'll be fed.

Let the Christmas thought of giving
Go with you throughout the year,
Then your life will be a blessing
And you'll have a lot of cheer;
For in making others happy

You will get a great supply,
As our Lord who went to Heaven
Will then bless you from the sky.

Walter E. Isenhour.

To my brethren in the ministry,
church, tabernacle or mission:

For some cause I have lost two

Higley's S. S. Lesson Commentary for 1941



Sound in doctrine and presents the lessons in plain, concise, easily understood language that is both interesting and instructive and goes direct to the point.

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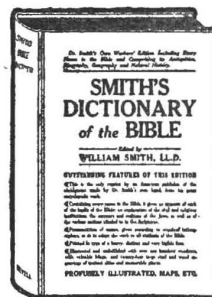
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meetings, therefore have these open dates to share with anyone. I am open to go anywhere for a freewill offering. I have been in the evangelistic field for eighteen years and have traveled extensively, assisting from the smallest mission to the large church and camp meetings. I can come on short notice.—L. E. Williams, Wilmore, Ky.

Wife and I are open for calls January 1. We sing and preach. Preached for Nazarene, etc., churches. I have eighteen years' experience. No place too small.—Rev. H. J. and Ethel McNeese, 926 Broadway, McKees Rocks, Pa.

THE LOVE OF GOD.

Rev. A. J. Smith.

Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Rom 5:5.

If one had the combined intelligence of the wisest men of all duration, so as to enable him to unravel all the unknown mysteries of the universe, but, if with all this his heart was void of the love of God, it would be unparalleled folly for him to expect to either please God or get to heaven. A man must be "born again" from above in order to become a proper subject for the reception of this Divine love. When a man becomes thus "born again" he also receives a measure of Divine love, and this love is the very essence of the nature of God. This teaching that the natural man must be "born again" and receive the Holy Spirit before he can "see the kingdom of God," is the tower of evangelical truth. Without a new birth, the Christian life is impossible.

Those champions of infidelity who in these modern times teach and preach that man can elevate himself into a spiritual realm where he will enjoy true fellowship with God and sustain the right relationship with his Son Jesus Christ, are building air castles and deceiving themselves and others too, by their intellectual vanity.

The gigantic passion of our Lord was the accomplishment of the moral redemption of the world by his death and shed blood. The axiom of Divine revelation and redemption is totally ignored by the Jack-o'-Lanterns of the light of modern science and philosophy. The rationalistic thinker says, "I do not believe in either, redemption or revelation." One does not have to listen very many times to a modernistic preacher until he detects the fallaciously subtle nature of his thinking. It is an undeniable fact, that almost invariably, his sophisticated reasoning also may be traced to the cause of his being a stranger to the new birth. A man will not see right, yea, he cannot see at all, spiritually speaking, until he has gone through the crisis of a second birth. It is impossible to pass through this experience without getting a vision of the cross and the One who was suspended on that cross. Once the sinner visions the cross and the love of God manifested there he never can see nor be as before. The agony of the Lamb of God on the cross, amazed even his executioners and elicited from them the confession of his Deity, "Glory to God in the highest." Our Lord drank the bitter cup of his vicarious death and rejected the proffered drink of medicated wine calculated to deaden the pain he suffered in his body. Oh, what wonderful love that led him to thus suffer for you and for me.

IF I HAD BEEN A WISE MAN.

If I had been a Wise Man that blissful night,
And had seen the Bethlehem Star,
I, too, would have followed the guiding light
That gleamed so bright, afar.
And when I had come to His resting place,
In the manger so forlorn:
I, too, would have knelt before my

King

And worshipped the Christ-child born.

If I had been a Wise Man that blissful night,
I'd have kissed His baby cheek,
And dried His every sorrowed tear,
And every comfort for Him, seek.
I would have gently rocked Him so
His eyes would slowly weigh,
And so gently lay Him in His bed
Until He waked at the break of day.

If I had been a Wise Man that blissful night,
I would have rested there,
And with tenderest love toward my King
Would have kept Him with jealous care.

I would have served with all my heart
As only a mortal can,
I would have watched that His sleep would not be marred
That night,—if I had been a Wise Man

—John W. May.

HAIL PRINCE OF PEACE!

"Put up thy sword," He said, as one
Of His disciples brandished steel,
And struck, not at an ear, but struck
To kill. "To live by sword is but
To die by sword," the Master said,
Then healed the enemy of wound.

"My peace I give unto you all,
Not as the world do I give," He said,
These words spake Jesus to His own
Disciples and to all who put
Their never dying trust in Him.

The world hath no such peace to give,
Because 'tis ruled by anti-Christ,
Whose pent-up hate is ruled by him
Who dominates the nether world,
And, like a dormant volcano,
Suddenly belches forth from out
Its long o'erburdened maw, the foul
Sulphuric, acrid fumes of hell,
To blast and devastate the world.

And, while our western hemisphere
Enjoys prosperity and calm,
It may portend the calm, before
The cataclysmic storm, now leashed,
But restless, breathing out its threat
To blast and blight and brutalize
Our present peaceful paradise.

This demon driven anti-Christ
Is so enraged against our Lord,
He will not be content, until
The nations that revere His name,
Be drawn into this maelstrom, a
Universal Armageddon.

And so, the enemy doth love to
Flaunt into the Christian's face,
The state of this old war-torn earth,
And say with scornful, hellish glee,
"Two thousand years of Christian
grace,
Two thousand years of wars and
strife,
Your lauded Prince of Peace has
failed."

But, has He failed? Let saints reply.
Nothing fails that is
Not fairly put to test. Christ has
Not been put to the test except
In hearts of individuals.
Though teeming millions testify
To saving grace through Christ our
Lord,
No nation on this earth today
Can justly say, "We're Christian."

Christ's final triumph will be seen
When anti-Christ hath run his course

Hath Christ Himself not prophesied
That in the latter days there shall
Be wars and times of peril such as
The world hath never known, and
hath

Not Holy Writ declared, that "Evil
Men in latter days wax worse and
worse?"

Again, let John his vision tell:
"I saw three unclean spirits rise
From out the dragon's mouth, also
From mouth of beast and prophet
false,

Which venture forth unto the kings
Of earth, e'en of the whole wide
world,

To gather them to battle 'gainst
The hosts of our great Prince of
Peace."

Can one deny but that these three
Ungodly men, today are filling
This same prophecy, and in God's
time

Their blasphemy and brutal rage
Shall be brought low, e'en down to
hell?

And then, the Prince of Peace shall
come

"With healing in His wings," to bring
A thousand years of blissful peace.

—By C. G. Spindler.

CHRISTMAS GREETING.

When Christ down from Heaven did
come to this earth,
No room in the inn was there found
for His birth.

So out to the stable He must go for a
bed,

On the hay in the manger to pillow
His head.

And there 'mid the cattle that low in
the stall

The blessed Lord Jesus did come to
us all.

Is your heart more open to the Christ
Child today,

Is your life so full of the things for
your table,

That Jesus must still find a place in
the stable?

Is your inn so filled up with the
things of this earth

That no room is now left for His in-
ner New Birth?

Oh, friend! Ope thy heart. Let the
blessed Christ in,

Allow Him to save you and free you
from sin.

Let Him cast from your temple the
traffic of earth,

And find in your being a place for
New birth.

Let Him be a Christmas true now in
your heart,

And never, no never, from Him may
you part.

J. J. Hunter.

The Southern California Holiness Association held its monthly meeting at the Salvation Army Hall in Los Angeles, Nov. 12. Brigadier Guy W. Case presided at the morning meeting. Rev. Fred Ross, pastor of the San Pedro First Methodist Church, brought a stirring message on the doctrines of the Salvation Army emphasizing holiness. In the afternoon Rev. Ella S. Meldoy spoke to an enthusiastic audience, and Rev. Robert A. Young, pastor of Rosewood Methodist Church, brought the evening message.

The Young People's Rally was held on November 10, in connection with a convention held by the Free Methodist denomination at their church at

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Hermon. A large audience was present and God greatly blessed throughout the service. A goodly number testified to the saving and sanctifying power of God and expressed their joy of being indwelt by the Holy Ghost. Special music was furnished by Beulah College, which was greatly appreciated. Dr. B. L. Olmstead gave a wonderful message on the Christian's Triumph.

Lena Taylor.

"PASS IT ON!"

Some one told the story of the cross,
Long ago on old Judea's plains:
Others took the tidings on to Rome,
Preaching there in dungeons and in chains.

Some one crossed the ocean to the isles,
Spread the story with a heart aglow;
Others carried it to desert sands,
Toiling over mountains heaped with snow.

Down the ages has the story come,
Told by loyal folk in every clime,
Shall we fail to pass it on today?

Thy word have I hid in mine heart,
that I might not sin against Thee.
Ps. 119:12.